The perfect Path to Paradice.

Containing moſt deuout Prai-ers, and fruitfull Meditations for ſeuerall occaſions.

Fit to arme a Chriſtian aſwell a-gainſt worldly troubles, as the ſpirituall aſſaults of Satan, wreſtling againſt the promiſes and glory and life Eternall.

Alſo a Summons to Repentance: opening the nature of ſinne, the vſe of humiliation, and the true meanes of preſeruation:

By IOHN PHILIPS, late Preacher of the Word of GOD.

PSAL. 4.

Stand in awe and ſinne not, commune with your owne hearts.

LONDON
Printed by *Iohn Beale*, for *Roger Iackſon*, and are to be ſold at his ſhop neere Fleet Conduit. 1617.

To the right Honorable Lord, *Robert Deuorax* Earle of Eſſex and Ewe, Vicount of Herriford and Bourchire, Lord Ferres of Chartley, Bourchire and Louaine: Maſter of the Queenes Maieſties Horſe, Knight of the moſt noble Order of the Garter.

RIght Honorable, when I call to memory how apt & ready we are of our ſelues to fall into the filthy quag-mire of the old Adams corruption, wherein we are moſt monſtrouſly ſpoiled with all kindes of wickedneſſes, which make vs deteſted in the

eyes of our heauenly Father, whoſe loue we by the exerciſe of our notorious euils, daily committed againſt his diuine maieſtie, we moſt wilfully conuert to hatred, I am driuen into no ſmal admiration. But truely, as theſe are the dangerous dayes of wickednes, wherein ſin aboundeth, and iniquitie hath obtained the preheminence and vpper hand; ſo it is expedient for all thoſe that haue the feeling of Gods grace in their conſciences, to arme themſelues in this worldly Laberinth of vncleanneſſe, with a liuely faith and earneſt repentance, and to continue in prayer and ſupplication to the almightie, to abridge theſe dayes of wickedneſſe, and to haſten his comming. For vnleſſe this perilous ſeaſon, as Chriſt himſelfe hath foretold vs ſhould be ſhortned, wherein ſinne is exalted to

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the ſubuerſion of vertue, there ſhould no fleſh be ſaued. It ſhall bee neceſſarie for vs therefore, that ſeeke daily and hourely, by the vſuall practiſe of our innumerable euills, to offend the Lord our gracious God, whoſe heauy indignation wee haue worthily heaped vp vnto our ſelues, and whoſe vengeance we haue iuſtly deſerued. Now, euē now & hence forth for euer to return with Dauid from our impieties, to mourn with Magdalin for our iniquities, to weepe with Peter for our offences, and to cry out with the prodigall childe, for the ſpending of our portions ſo riotouſly. Yea, and then the Lord our God, whoſe wrath we haue kindled vp againſt vs, like conſuming coales of fire, beholding the ſorrowes of our contrite hearts, the grieuous groanings of our ſinfull ſoules, and our wet and

blubbered eyes, weeping for our wickednesses, will repent him of these plagues, that hee had prepared to poure forth vpon vs for our destruction. Yea, he will cast aside the viols of his wrath, yea he will in his mercy, quench the burning coales of his fury: yea he will vnbend the bowe of his anger, and breake asunder the arrow of his displeasure, wherewith he had in his diuine iustice prepared to wound vs. For faithfull prayer & hearty repentance are acceptable to GOD. The which weapons, if wee will take vpon vs to vse, vndoubtedly in stead of cursings, wee shall obtaine blessings, in stead of penurie, wee shall reap plenty: instead of battell, wee shall haue peace, instead of sickneſſe wee shall finde health: yea and at the last, of vncleane vessels, we shall be made vessels of honour, and

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heires of his heauenly kingdome. God for his Sonne Christs sake, giue vs the grace therefore, whilest mercy as yet keepeth his indignation at a bay, to continue in prayer, & to shew forth hearty repentance for our sinnes, for the day of our visitation draweth nigh.

Your honors in all humi-
litie and reuerence,

Iohn Philips.

A Table of the Prayers contained in this Booke.

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The Table.

A Prayer

The Table.

The

The perfect Path to Paradice.

When thou prepareſt thy ſelfe to pray, looke that with all humblenes of mind thou kneeleſt downe and lifting vp thy heart, hands, and eies vnto heauen; pray on this manner:

O Lord open thou my lips, that my mouth may ſpeake, and ſhew forth that, which is to thy glory and praiſe.

A Prayer for the Morning.

OMnipotent father, and euerliuing God, the fountaine of all felicitie, from whom onely proceedeth all good gifts,

moſt humbly I beſéech thée, of thine aboundant mercy and excéeding kindnes, ſo to direct and gouerne mee this day and euer, with thy good guiding ſpirit, that all my thoughts, words and déeds, may only be occupied in thy ſeruice. Faith, feare, & loue, aſſiſt & ſtrengthen me with thy grace, O moſt mercifull and louing Father, for thy Son Jeſus Chriſt his ſake, that neither ſin, death, nor hell, haue the dominion and vpper hand of mee. Indue my heart with the true vnderſtanding of thy liuely word, that I may be ready at all times, manfully to fight vnder the ſtandard of my

my glorious Captaine Jesus Christ, against the world the flesh, and diuell which huntsth continually like a roaring Lion, seeking the bter distruction of my soule. Mortifie and subdue the old Adam, that I may be dead and buried from sin and all iniquitie, & the new man Christ Jesus continually dwelt raigne in me, by whose means I shal be garnished and decked through fruitfull faith, with immortalitp and heauenly blessedness: vouchsafe (O Lord) I beseech thee, according to the multitude of thy mercies to looke vpon me, and by thy celestiall prouidence, so illu-

minate the eies of my soule, that I may continual y watch for the glorious comming of thy Sonne, Jesus Christ. Route out (O Lord) in and from mee the vilde & corrupt branches of rapine, deceit, auarice, luxurie, concupiscence, and all vngodlines, let the motions of my mind altogether depend vpon thée, prepare my tongue to publish thy praise, let my lips bee locked vp from all obscure and vncomely talk, let mine eares loath and abhorre thy glorious name blasphemed, and thy truth to bee by any Sectarian ill spoken of, and slandered: keepe and defend me vnder

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the wings of thy comfortable protection, from all errors, schismes, and detestable heresies, make me without fainting, firmely and constantly to build vpon the truth, wherein is perfectly set foorth thy great mercy and diuine iustice. Let the zeale of thy promises in all desires, bee my chiefest ioy and consolation, and giue mée grace from aboue, that as I make my boast of thy mercies & louing kindnes, by vertus whereof, I am through my Sauior Christ Iesus quickened from death to life, and in his deerest death and precious blouds shedding, regenerated and

borne a new, I may with thy aboundant loue showen to me-ward, and the whole posterity of Adam, be afraid wilfully, or of set purpose to transgresse thy commandements, and so incurre thereby thy displeasure, that the effects of thy iustice, in the day of thy comming to iudgement bee pronounced against me, to the vtter destruction of body and soule: make me alwayes willing, good Lord, to heare thy word, by the power whereof my faith is increased, and plant in me perfect loue and obedience, so directing my foote steppes in this vale of misery, that I may tread

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the path that leadeth to thee, with whom my soule thirsteth to rest, euen as vehemently as the Hart longeth after the water brookes: Graunt this O mercifull God, for the honor & glory of thy names sake, Amen.

A Praier at going to bed.

MErcifull Father, I a most wretched & vnworthy sinner, doe prostrate my selfe before the throne of thy heauẽly grace, yeelding vnto thee humble and harty thanks, that hast of thy exceeding loue and fauour, preserued me this day from all perill and danger, humbly beseeching thy di-

uine maiestie, this night also to preserue mee, for the loue of thy onely Sonne, my Sauiour, mediator and aduocate, Iesus Christ, who continually pleadeth & maketh intercession to thee for me, and all the rest of thy chosen children, presenting his bloudy wounds, and his glorious scourged body in thy diuine presence, who thereby doth mittigate thy wrath & indignation, iustly conceiued against mee, a miserable & forelorne creature, and all mankinde. Make mee Lord still to confesse my wretchednesse and weakenesse to be such, that of my selfe I am not worthy

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to lift vp mine eyes to heauen, much lesse to be called thy sonne: great is the burthen of my sin and iniquitie, so that by meanes of my corruption and filthinesse, I acknowledge my selfe to bee the childe of death and destruction, yet build I still on thy promises good Lord, & in this great danger, come vnto thée with teares, saying:

O Father, I haue sinned against heauen, and against thee, and am no more worthy to be called thy son: of my selfe I haue nothing, but by thée I haue all things: of my selfe I acknowledge I haue iustly de-

serued the heauy sentence of thine ire, but by grace of thée, I am regenerate and borne againe from death to life: from danger to ioy: from perill to peace: from bondage to liberty, and so in fine, from hell and damnation, to blisse and saluation: such is the effect of thy mercy, so aboundant is thy loue towards mee, and all those that with contrite hearts present themselues vnto thee. Increase my faith, that it may abound in good and fruitfull workes, so fortifie me, that I neuer swarue from thy veritie, giue mee thy grace from aboue, O mercifull Iesus, that

that I may neuer shrinke from thy sacred testimonies. And moreouer, I with all humilitie and reuerence of heart and minde, beseech thee this night, which thou hast ordained for man to rest in: to gard & protect me with thy good guiding spirit & albeit my sinfull flesh shall slæp and slumber, yet grant that my soule may continually kæpe watch and ward let not the enemy finde mee slumbring and slæping, as carelesse in the cradle of sinfull securitie, lest that whilest I am vnarmed, that is, naked and destitute of thy grace and fauour, hee enter in and breake vp the house

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of my ſinfull body, making ſuch hauocke & ſpoile, that my infected, lepꝛous & deforꝛmed ſoule by meanꝭ of mine iniquitie, be thꝛowne with the body of ſinne, to the lake of deſtruction, wherein is continuall wailing & gnaſhing of teeth. Make me ſtill (O good Lorꝺ) to conſider that the bed is a plaine patterne & ſimilimitude of the graue, which continually calleth foꝛ me and all other thy creatures, make mee to vnderſtand, that when I am laide (of my ſelfe) without thy heauenly pꝛouidence, I cannot bee able to riſe againe: make me to acknowledge that ſléepe is the verie

figure

figure of death, to whose stroke, at thy appointed pleasure, I must submit my selfe. Indue mée with loue and charitie to all men, let my Lampe (O Lord) bee garnished with Oyle, that whensoeuer, or at what time soeuer thy messenger death shall approche, and knocke at the gates of my house, I may at his summons, in the day of the resurrection of the dead, bee readie to attend on thee, and thy bride, with my burning Lampe, that is, with a stedfast faith, when as by thee I shalbe clothed a new. For my mortall bodie, shal then bee couered with im-

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mortality, the corruption of my sinnefull and rebelling flesh, shall bee changed to incorruption & perfect purity, thy righteousnes shal make me holy, by vertue whereof hell shall lose his victorie, death his sting, my faith and hope haue end and relvard with thee, the heauenly bridegroome Christ Iesus. To whom with the Father and the holie Ghost, be ascribed all laud, glory, praise & dominion for euer, Amen.

A Prayer for the remission of sin, and to obtaine a vertuous life.

FOrasmuch as (O bountifull Lord) it is most méete

meet, right, and iuſt, that all fleſh ſhould praiſe, magnifie and worſhip thee, and without ceaſing giue thanks vnto thee, who only art the creatour and maker of all things, as wel viſible as inuiſible, who onely art the treaſure of all goodnes, the well of life, the onely God and Lord, whom the heauens, and heauens of heauens, the Sunne, Moone, ſtarres, earth, ſea, with all that moue therein: yea, the heauenly company of Martyrs ſoules of the Prophets and Apoſtles, Angels, Arke-Angels, together with the iuſt and righteous perſons, do laud and glorifie. It

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is most requisite, that each mortall creature liuing in this world, should also acknowledge thy magnificence, wherefore (most mercifull Father) I with my heart and mouth confesse thee to bee my King and Lord, the giuer of all goodnes, I confesse thée to bee omnipotent, reuerent, mercifull, long suffering, a God of all consolation, comfort, mercie, and pity.

I know that of thine infinite goodnesse onely, thou didst make man after thy similitude and likenesse, placing him in Paradice, and although he did transgresse thy commaundement and

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thereby deserue eternall death and damnation, yet thou (like a most louing and pittifull Father) didst not vtterly reiect him, but gently correct him, and after that thou hadst sent him into the earth, commanding him there to increase and multiply, thou didst instruct his posteritie with thy law, thou didst teach them by the Prophets, and sent downe thine onely begotten Sonne, to take vpon him our nature, and to suffer death for our sinnes, therby to make a recompence for the offence which man had committed against thee, and all this thou didst of thy ex-

ceeding

ceeding great mercy and kindnes, without any deſert of mankinde, not being ſo much as by any one prayer, or yet intreaty, therunto incited.

Therefore I being holden with ſuch inestimable benefits, ſo freely giuen and beſtowed, do without any feare at this time, appeare before thy diuine maieſty, proſtrating my ſelfe before the ſeat of thy mercie, with all humblenes of heart and minde, doe make this my praier vnto thee.

Deſpiſe me not (O Lord God) being defiled with ſinne and iniquities, for behold I preſent my ſelfe before

fore thée, not presuming vpon mine owne worthinesse, but trusting in thy goodnesse.

Be mercifull vnto mee a sinner, light thou the dull sighted eyes of my minde, open thou the stopped ears of mine heart, that I may both see, heare, perceiue, and vnderstand that which thou teachest, & alwates doe that, which thou commandest, direct, sanctifie, and gouerne my life: saue and defend me from all shame and reproch, be my shield and buckler against all tentations, cleanse my mind and thought from all vncleannesse, keepe and preserue mee from all dan

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gers both of bodie and soule. For this fraile life is nothing else but a continuall warfare: our sins most like the cruell enemies, who assault vs on euerie side, & our dayes are but few in number.

Guide me therfore with thy grace, so to spend my small, short, and transitorie time in this world, that I may be made a member of Christ, & partaker of thine eternall felicity. To the which, seeing that through mine owne desert, I shall neuer be able to aspire, (for sinne truly so abounded in me, that each déed and act of mine, is not onely infected, but

but altogether polluted therwith) none other remedie haue I to ease my selfe withall, none other salue to cure my sore, but onely to take hold of that promise of thine, whereas thou sayest: Come vnto me all ye that labour, and be ouerladen, and I will refresh you: This is my holdfast, this is my anchor, and sure stay, for verily, (sweete Sauiour) when I looke vpon mine owne frailenesse, and behold how readie I am to offend thee, then I quake for feare, then I am almost in vtter despaire, but as soone as I call to minde thy great loue and kindnesse, and that thou wilt

wilt not the death of a sinner, but rather that hee should repent and liue: then I am relæued, and not a little comforted, knowing surelie that thou wilt performe that, which thou hast promised. In faithfull assurance whereof, I now say vnto thee:

Turne thou me (O my God) and I shall be turned, from all wickednes deliuer mee. Heale my soule which is wounded with sinne, for I do acknowledge my iniquity, and am heartily sorrie for mine offences. Correct mee, O Lord, but yet not in thy furie, looke not vpon my weakenes, but

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thinke vppon thine owne worthines, remember thy louing kindnesse, and in the aboundance and multitude of thy mercies wipe cleane away, pardon and forget all my sinnes, through which I haue either in thought, word, or deed, or any other kinde of way offended thee, blot them out of thy remembrance, & let the blood of that immaculate Lambe Iesus Christ, wash them away, let mine old offences so decay and die in me, that I neuer commit them any more, or by any meanes renue them in thy sight.

And in the mean time doe not withdraw thy grace from

from mee, but cause me to doe all that which is good. O Father, remoone thy wrath away from mee, and restore vnto me thy fauour. Turne thy louing countenance vnto me, and plentifully poure forth thy mercy vpon mee. Incline my heart to do that only which is acceptable in thy sight. Guide thou my footsteps in thy paths, and suffer mée not at any time to stray from thy waies, let me alwaies haue the feare of thée in my heart, and the remembrance of thy benefits fresh in my memory, & if at any time, through weakenesse and frailtie, I do transgresse thy comman-

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dements, yet doe not therefore reiect and cast me out of thy sight, but bee thou that good Samaritane, & poure the oyle and wine of mercie and forgiuenesse, into those wounds which sinne shall make in me. Disdaine mee not for my reuolting, but haue mercie vpon mee according to thy great goodnesse, and according to the multitude of thy mercies, wipe away mine iniquitie, hide mé vnder the shadow of thy wings and protection, lighten me with thy holy spirite. Make mee thy seruant, and so indue mee with thy grace, that I may vnfainedly with heart and

voice, serue, honour, and praise thee all the dayes of my life.

A Prayer for patience in trouble, meekely to suffer aduersitie.

O Gracious Lord, and omnipotent GOD, whose mercie is euerlasting and infinite, bowe downe thine eare, and hearken vnto this my praier which I make before thy diuine maiestie, most humbly beseeching thee of thine accustomed goodnes, to indue mee with the workes of mercie, and deeds of charitie, and aboue all things to giue me patience in aduersity, meek-

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ly to ſuffer, and patiently to take whatſoeuer it ſhall pleaſe thee to lay vpon me, and neuer to murmure, or to grudge thereat, but alwaies to thinke thy louing and gentle correction to bee much leſſe, then the deſerts of my great and manifold offences. Againe, if I be not vnder correction, then am I not thy childe, for what Father is hee who correcteth not his children, whom hee moſt intirely loueth. This then is an euident token that thou loueſt vs, when as thou correcteſt vs, for as the ſcripture ſaith: Whom God loueth, him hee chaſteneth. Thou ſeeſt all

things, thou vnderstandest and knowest all things, so that not so much as one little sparrow lighteth vpon the ground without thy knowledge, yea our very thoughts are foreknowne vnto thée, thou disposest and ordrest all things, as seeing best to thy holy will and pleasure, by thy helpe I may doe all things, without thee I can doe nothing. When thou powrest vpon vs thy creatures, thy good gifts and benefits: When thou bestowest vpon vs prosperitie, health, wealth, and such like, thou doest it to this intent, that wee acknowledging the same, should

should thereby bee incouraged to serue, honour, and humbly obey thée, & alwaies praise and magnifie thy glorious name: contrariwise, when thou strikest vs with thy rod of correction, as plaguing vs with great mortalitie, suffering our enemies to inuade vs: robbers to spoile vs: pouertie to oppresse vs: or fire to consume those things which thou hast lent vs, for the maintenance of our bodies in this mortall life. Thou doest it to put vs in minde, that wee haue transgressed thy commandements, that wee haue not hearkned vnto thee, neither done that

which is acceptable in thy sight, but willingly falling into the puddle of sinne, and following our owne appetites, haue prouoked thy iust wrath and indignation against vs. Thus thou dealest with vs, O Lord, to the intent that wee suffering bodily punishment, & feeling the smart of the same may therby be admonished of our dutie, and with true sincerity of heart, desire to bee released from the scourges which wee haue deserued, and worthily receiued, that acknowledg our selues to bee lost children, & straying sheepe, we may both see and bee ashamed of our vn-

bridled

bridled affections and wilfulnes, which haue brought vs to calamitie and misery, and with the true penitent say: Wee are not woorthy (most mercifull Father) to lift vp our eies and voice vnto thee, for our manifold sins and wickednes: neuertheleſſe, preſuming vpon thine aboundant mercy, (who refuſeſt none that doe call vpon thee) moſt lamentably wee doe cry, haue mercy vpon vs, O Lord, haue mercy vpon vs miſerable ſinners, being now grieuouſly afflicted with the burthen of punishment and affliction, which thou haſt laid vpon vs, put thou ther-

fore away all displeasure conceiued against vs thy poore creatures, and grant vs, that being inwardly warned, we may euer hereafter serue thee in newnes of life, and neuer commit any thing, which shall displease or offend thée againe.

This, O heauenly Father, I acknowledge to bee our duties, and although I (for my part) haue not performed the same as I ought to doe, yet I beseech thine inestimable goodnesse, not to execute the rigour of thy thy iustice vpon me, but to stay thine hand, and before thou giue mee any greater wound, to behold my humi-

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litie and repentance, which being not able to recompence and satisfie the trespasses which I against thee haue committed, doe offer vnto thee according as the poore Widow did, all that which I am able to giue, that is, a sorrowfull contrition of heart. Thy iustice as it is right, so is it rigorous to sinners, thou art so iealous and so much detests sin, that thou spares not to punish thy very elect & chosen seruants, when as they fall into it. Who was more acceptable in thy sight, then that holy Prophet King Dauid? of whom thou thy selfe didst say, I haue found

a man according to mine owne heart: yet neuerthelesse, diuers & sundry waies diddst thou punish him: thou sufferedst him to bee molested with the insurrection of his owne sonne, thou diddst send the Prophet vnto him with choice of plagues, which thou wouldest send vpon him for his wicked liuing, but when he with sorrowfull sighes, and teares turned vnto thee, confessing his fault, crauing pardon, & promising amendment of life, thou forgatest thine anger, & forgauest his offence.

Other of thy chosen vessels thou hast permitted to bee grieuously tormented & vexed

vered by sundry troubles & aduersities, onely to try their faith and stedfastnesse towards thée, as thou didst suffer that patient man Iob, to be most cruelly intreated by that enemy of all mankind, to haue his houses burned, spoiled, his cattel taken away, his seruants driuen into bondage, his children to bee slaine, his body to bee afflicted with most loathsome diseases, plagues, and sores: and all this thou didst not for any euill deed of his, but to shew thine omnipotencie and power, for when thou hadst tried him to the vtmost, and found that the diuel could not preuaile a-

gainst

gainst him, or by any paine and griefe cause him to blaspheme and speake euill of thee, thou didst reduce him to health, thou didest inrich him again, thou didst restore vnto him his childrē, frends family, and all his goods, with much more then euer hee before possessed, shewing most manifestly, that thou wilt reward them most plentifully which doe loue, follow, and obserue thy commandements.

Wherefore I beseech thē to giue mee grace, that howeuer it shall please thee, to visit mee with thy punishment, I may take it patiently and say: Naked came I into

I into this world, & naked shall I returne to the earth againe, the Lord giueth, the Lord taketh, euen as it pleaseth the Lord, so bee it. Suffer me not to despaire, or to thinke that thou dealest vniustly with mee, but to say: shall I receiue prosperitie at the Lords hand, and not to bee content with aduersitie: and alwaies to thinke vpon this. Happy are they whom thou doest punish, for though thou make a wound, thou also giuest a plaister, though thou smitest, thy hand maketh whole againe: O deliuer me then from thine anger, and presse mee not farther then

I shall

I shall be able to beare, and now, I acknowledge that whatsoeuer trouble thou hast sent me, or wilt lay vpon mee, is either for the punishment of mine iniquitie, or for the tryall of my constancie, I may with repentant Dauid, finde remission of my sinnes; and with patient Iob, release of my aduersitie, and obtaine such fauor in thy sight, that thou neuer againe so grieuously punish me, but that I may so passe this life, that I may afterward liue with thee, to whom be honour and glory for euer and euer, Amen.

A prayer

A Praier against the feare of worldly casualties.

O Most bountifull and louing Father, mine onely guider and comforter, the well of mercie, and true light of the world, take away the darknesse of my minde, lighten my hart and senses, indue me with thy grace, arme mee so strongly with sure hope, confidence and trust in thée, that I neuer be driuen into feare, either by the subtill inuasions of the diuel, or craftie wilinesse of the world, neither yet by losse, damage, hurt or hinderance of those vain and transitorie things which

which we in this world doe
possesse. But alwaies what-
soeuer shal become of them,
to thinke that they are but
things lent, & not our owne,
and that wee shall make
straight account for the vse
or abuse of them.

For, as well pouerty, as
riches: nædines, as abun-
dance: sickness, as health:
aduersitie, as prosperitie,
come from thee, and it is
knowne to thine vnsearch-
able iudgement onely, why
and wherefore thou sendest
either of these vppon vs,
therefore let not my minde
be troubled with any dread
of things to come, sauing
onely to feare to displease
thee,

thee, but alwaies to be merrie in thee, with soberuesse, and cast all my thoughts of worldly affaires vpon thee. For as much as thou hast commanded, that we should not be carefull what to eat, or what to drinke, or with what raiment wee should be clothed, for thou wilt not see the righteous forsakē, or their children begging their bread, and that thou turnest all things to the best, to them that serue thee, and fly vnto thee for succour in the time of their distresse.

Let this (O Lord) bee euermore fresh in my memory, graven in my heart, and readie in my mouth, so that

I lea-

I leauing all needlesse fear, may alwaies giue thankes vnto thee, and praise thy holy name, Amen.

A Prayer vnto God the Father.

ALmighty God, the Father of our Lord Iesus Christ, whom no desert, merit, or worthines of ours, but thine owne great clemencie, mercie and pittie, caused to send downe into this world, to beare the burthen of our sinnes, with the which wee most miserable sinners were ouer-laden, and that hee should suffer most cruell torments, yea, and also most bitter and shame-

shamefull death, sanctifying the reproachfull name of the Crosse, with renting of his blessed bodie, and shedding his most precious blood. Thereby to make attonement betwéene thée and vs: to pay the ransome for our soules: to consummate and finish the perfection of our redemption and saluation: which thing it was thy good will that hée should doe, not onely to aswage thy wrath and indignation, but also to bring vs againe into thy grace and fauour, and that wee being deliuered out of the bondage of sin and hell, might serue thee in righteousnes and holinesse all the daies

daies of our life, and by thy free gift and benefit of his death and passion, be made partakers of his resurrection, and of thine endlesse and unspeakeable glory.

Wherefore my God, my Maker, my Lord, my King, seeing thou hast so abundantly bestowed thy heauenly gifts vpon mee, and all mankinde, and hast so plentifully powred out thy grace and fauour on vs, that for our sakes thou wouldest not spare thy own Sonne. How shall wee escape thine indignation, which for this care & kindnes of thine, are most careless and vnkind, & among all

all other, which way ſhall I poore creature turne mee? how ſhall I, who haue beene moſt vnthankefull for his benefits, and moſt vnmindfull of them, be ſo bold as to lift vp my heart, or hands vnto the heauens, and to call vpon thée? Thou madeſt me the childe of light, but I haue made my ſelfe an inheritour of darkneſſe: thou madeſt mee thine by creation: but I haue made my ſelfe the childe of perdition.

What ſhall I then euen doe? doubt of any further mercie & forgiueneſſe? No, no (ſweet Lord) ſo great is thy mercy which ſurmounteth

teth all thy workes: so large are thy promises, so sure is the performance of them, to all such as take holde thereof, so deare in thy sight are the merits of thy sonne Iesus, so acceptable vnto thee is the hearty repentance of a sinner, that with the remembrance thereof I am prouoked to crie: Father, I haue sinned against heauen, and against thee, I am no more worthy to be called thy childe: Neuertheless beholde thou mee not as I am, a grieuous offender, but as thy creature, haue now no respect to mine offences, but beholde my repentance, think not vpon my wickednes,

nes, but vpon the wounds of my Sauiour Iesus, looke not vppon my false heart, which hath wauered from thy Lawes, but beholde the bléeding heart of thy Sonne Iesus Christ, which was pierced to release mee and set me frée from my sinnes, which I cast vpon his back beseeching thee that his merits may beare them, and thy mercie pardon them.

Heare mée, O Lord my God, heare mee, for I know the more earnestly that I séeke for, and desire thine aide, the readier thou art to stretch forth thy hand to helpe mee: bow downe and incline thy eare vnto my praier.

prayer, inspire mee so with thy holy Spirit, that I may loue thee aboue all things, & neuer faile to put my hope & trust of saluation in him, whom thou wouldest to bee my Redeemer and Sauiour.

Make mee by the forsaking of all wickednesse, so to rise from falling into sin, that I may obtaine the true seruing of thee, with innocencie and pureneſſe of life. Grant this, O Lord, for Iesus Christ sake, to whom with thee and the holie Ghost, be all honor and glorie, Amen.

A praier

A Praier vnto God the Sonne.

O Most sweet Sauiour, O most mercifull Redœmer: O bountiful Iesus, who although thou art high, yet thou art most humble, although Omnipotent, yet most meeke, and although most mightie, yet most mercifull. To thée O Christ, the Father hath giuen all power, both in heauen & earth.

Thou art the true pastor of our soules, thou art our Messias, thou castest off none that suc vnto thée, but as thou hast taken away the hand writing that was against vs, and fastned

it to thy Crosse, so art thou readie to impart the merits of thy passion, vnto all such, as with true repentance for their sinnes, call vpon thée faithfully. Wherefore, my sweet Jesus, I most faithfully & vnfainedly acknowledge, the benefits that thou hast bestowed vpon me, and stedfastly beléeue, that thou being an immaculate lamb, in whose mouth was neuer found guile, didst suffer most cruell torments at the hands of sinners, for the loue of vs most wretched sinners, for the which cause I most heartily beséech thée, and most humbly pray thée, to accept me into the num-

ber

ber of them, whom thou wilt make Co-inheritors of thy bitter paines: and although I of my selfe, bee most vnworthy thereof, yet thy merits can make mee worthy: to them doe I flie, crauing that I may be so armed and defended by them, that I may subdue the world, the flesh and the diuel, euen as thou hast gloriously conquered sin, death, and hell. Thou seest, O my Sauiour, how I am daily & hourely beset with these three enemies, and so hardly besieged, that without thy help I can by no means escape, but that I must needes be a prey vnto one of

them. Strengthen me therfore O Lord, that neither the one with carnall lusts neither the other with delectable pleasures, nor Satan himselfe with all the craftie and subtile deuises, get the dominion ouer mee. Thou hast bought me, thou hast paid for mee, take thou me, saue, keepe, and defend me, be alwaies readie at the voice of my crying, powre in me thy grace patiently to abide thy diuine will and pleasure in all things, make me to haue in minde, and profoundly to rote in my heart, the mysteries of thy painefull passion, and so to bee filled with the remem-

brance

brance thereof, that sinne may no more enter into me, and Satan mine old enemy well perceiue, that hee hath neither part nor fellowship in me. But that I am both bodie and soule altogether thine. To whom be all praises world without end, Amen.

A Prayer vnto God the holy Ghost.

O Holy Ghost, O blessed Spirit, and comforter of them that be afflicted. Thou proceeding from the Father and the Son, art the true instructor and teacher of the diuine and heauenly veritie. Wherefore, I

with all humilitie, pray thée to renew and make in mée a cleane hart, to graft a right spirit in me. Guide and gouerne mee, that I may thinke, speake, nor doe any thing, but that onely which shall please thee.

And wheras I haue not ceased to offend my Lord God, and Maker, and most grieuously to transgresse against Jesus my Redeemer and Sauiour, I pray thée that I may haue inward sorrow, repentance & shame thereof, and euer hereafter perform my duty as I ought to doe, and so shew forth the fruits of repentance, that the passion of Jesus Christ

may

may defend me from all sin and wickednesse, and bring me to the ioies of Paradice, So be it.

A deuout prayer mouing to repentance.

REmember not O Lord God, thine anger against mee an offender, but be mindful of thy mercie towards mee a true penitent, forget that through pride, I haue prouoked thée to ire, & fauourably hearken vnto my praier. What is Iesus, but a Sauiour? therfore, O bountifull Iesu be thou my Sauiour, rise vp in thine owne strength to helpe mée. say vnto my soule, I am thy

safegard. In thy goodnes do I trust, in thée is my hope, & for asmuch as thou hast willed, that we should without ceasing séeke and sue vnto thée: behold, I being counselled and foretold by thy commandements, doe now both aske, séeke, and knock. But thou which commandest me to aske, grant that I may receiue, thou which bidst me séeke, make me to finde. Thou hast taught mee to knocke: open vnto mée that stand knocking. Strengthen mee that am weake: restore mee that am lost: reuiue mee that am dead: make mee to serue thée: to liue to thée, & giue my

my ſelfe wholly to thée.

I know my God, that becauſe thou madeſt mee, I owe my ſelfe vnto thée, & for that thou haſt redéemed me, I ſhould owe thée more than my ſelfe. But behold I haue no more to giue, neither can I giue my ſelfe vnto thée, vnleſſe thou make me willing thereunto. Take thou me, draw me vnto thee, that as I am thine by creation, ſo I may bee thine by following of thee, which liueſt and raigneſt for euer and euer, Amen.

Another prayer for perseuerance in godlines.

HAue mercy vpon mee, O Lord, haue mercie vppon mee most miserable creature, which doe that which I ought not, and so feare that which I haue most iustly deserued. But thou art a mercifull God, & thy iudgements are right, neither doest thou at any time punish vs vniustly. Nay, thou madest vs when as we were not, and when as wee were lost and damned, thou diddest miraculously restore vs. I know & am sure, that our life is not led by sudden and vncer-

taine

taine motions, but disposed and directed by thee, thou hast a fatherly care of vs all, but especially of such, as do put their whole trust and confidence in thy mercy.

Therfore I humbly pray and beseech thée, that thou wouldest not deale with me after my deservings, but according to thy great mercy, which doth exceed the sin of the whole world. And as often as thou doest punish me outwardly, giue me grace inwardly with patience to beare the same. Order my doings, euen as shall bee most necessary both for my bodie and soule: thou only hast power ouer all things,

thou

thou knowest all things, to thee be all honour for euer, Amen.

A praier for the obtaining of mercy.

BEhold from the bottom of my heart, doe I crie vnto thee (O Lord) beseeching thee, that thou wouldest saue mee from the bottomlesse pit of Hel. I know, that there is mercy with thee. Doe not therefore marke what I haue done amisse. Enter not into iudgement with thy seruant, for then can I by no meanes bee iustified in thy sight.

The remembrance of mine offences is grieuous vnto

vnto mee, and therefore I right humbly crave pardon thereof. My heart is troubled, my soule is vexed, there is no health in my flesh, forsake me not mine onely stay and comfort. Despise not my contrite heart, open the bosome of thy mercy, take cleane away mine iniquity, bring my soule out of tribulation, turne the extreamitie of thy iustice into tender mercy, and when thou shalt come to iudge the quicke & dead be not revenged on me by eternall damnation, but take mee amongst thine elect, into the blessed state of salvation. Grant this, O Father, for Christ sake, our medi-

mediator & aduocate, Amen.

Another praier of mans misery for Gods mercy.

O Lord my GOD, although I haue cõmitted that whereby I am an offender, can I make my selfe not to be thy creature? though through sin I haue lost my cleannes and puritie, haue I also taken away thy goodnesse and mercy, though I haue transgressed, whereby thou maiest condemne mee, hast thou not done that wherby thou maiest saue me? true it is (O Lord) that my conscience doth shew mée that I haue deserued damnation, but thy mercy

mercy exceedeth all transgression. Spare mee (O God) because it is not impossible for thy power: it is not unmeet for thy mercie: it is not unaccustomed, or yet contrarie to thine infinite goodnesse:

Wherefore thou which hast created me, doe not destroy me. Thou (O Jesu) which hast redæmed mée, do not condemne mee: thou which hast made me, let not thy worke bee cast away by my wickednesse. Wipe away all that is mine, and drawe me from thee, and acknowledge all that is thine in me, and may bring me unto thée. Which liuest and

and raigneſt one, GOD in perſons three: to whom bee all honor now & euer, Amen.

A neceſſary praier in Meeter.

O Lord my GOD make thou my heart,
repentant ſtill to be:
And with a meeke & contrite ſpirit,
deere Lord indow thou me.
To mine eies, teares; to my hands, (almes,
and to my heart ſuch loue
Vouchſafe mee as may me to lethy grace:
and from me ſin remoue.
O thou my king, quench thou in me
all fleſhly foule deſire,
And with the loue of thee alone,
ſtill ſet my heart on fire.
O my Redeemer, driue away
the ſpirit of pride from me,
And grant to me the heauenly wealth
of true humility.
Lord, take from me the rage of ire;
and to me patience giue:
That I therein may keepe my ſoule,
as her preſeruatiue.
Root out of me all ganly ſpight,
and giue me honied peace
Of minde and manners; ſo ſhall I
in loue and grace increaſe.

Giue

Giue me a faith of so great force,
that may till death indure,
With hope as firme, as is that faith
and charitie as sure.
O thou my gard, keepe from my
all lying vanitie, (lips.
And from my mind driue far away,
all loose vnconstancy:
All wauering take thou frō my hart,
and scoffing from my tongue:
With all proud lookes, & gluttony,
back-biting, doing wrong
Keepe farre from me all auarice,
and curious thoughts likewise,
Preserue me Lord, as from the root,
where euils all arise.
Vaine-glory and hypocrisie,
O keepe from me no lesse:
And let me not the poore despise,
nor yet the weake oppresse.
O thou that didst my fashion form,
all rashnesse take from me;
And leane me not vnto a minde,
that neuer mindeth thee.
Take from me lust and sloth,
the cause, with heauy humpishnes;
As also proud rebellious thoughts,
and hateful stubbornesse.
O my deare God, for thy Sons sake
I humbly thee intreat;
To giue me will and power to giue,
vnto the needy meat.

O make me still to loue the good,
and aye the bad to hate:
And yet in peace to liue with both,
without the least debate:
Make me so little to esteeme,
those things that earthly be;
As those that doe despise the world,
for onely loue of thee, Amen.

A prayer against all tentations, as despaire, malancholy, malice of enemies, sicknes, or any other trouble of minde.

I Humbly thanke thee, most mercifull Jesus, for this heauy temptation which now I suffer, & submit my selfe to a greater, if thou please to lay it on mee for thy sake. This thou hast ordained from the beginning, for the tender loue thou beareſt to the health of sin-

sinnefull soules: and I most heartily thanke thee for it, I confesse I haue deserued worse for my vnkindnesse towards thee, and am not worthy to receiue any comfort or consolation at thy hands; therfore I offer my selfe to sustaine this, or any other aduersity with all my heart, not seeking any waies ease and reliefe, then in and by thee (O Lord) & as thy good will and pleasure shall appoint: yet this one thing I craue and beseech, for the tender loue thou beares to mee and all mankinde, to helpe and assist me with thy holy spirit (as my trust is thou wilt) who promiseth, that

that no man shall bee tempted more than he shall bee able to beare, and giue mee whatsoeuer shall be necessary, to sustaine with patience this Crosse and tentation, which thy diuine wisedome hath appointed for mee, to the intent that I bearing the same willingly with thee here in this world, may conceiue assured hope to bee partaker of thy glory in the world to come: grant my request, most mercifull Sauiour, not for my deseruing, but onely for the merits of thy death and bitter passion, I humbly beseech thee, Amen.

A praier

A praier for the obtaining of grace and mercy.

O Most mercifull Lord God, whose Maiestie is incomprehensible, power infinite and magnificence exalted aboue the heauens, vouchsafe I beseech thee, from thy high throne, to behold the worke of thy hands. Haue pitty on the vnhappy & desolate condition of thy creature. I am a sinner conceiued in sin, and of my selfe I haue no good thing: wherfore (O Lord) I cleaue to the Altar of thy mercy. Thou art my Anchor, my hope, my refuge and stay, haue mercy vpon mee, for no

no flesh can bee iustified in thy sight. Thou knowest the frailtie and weakenesse of men, wee are taught by the fall of Peter, that we can do nothing without thée. Grant vs therefore, good Lord thy grace, without which in this world, wee are like by the waues of tentations, to bee swallowed in the gulfe and whirle-poole of sinnes, to bee drowned as the ship, without Anker and Pilote, and in euery tempest to run on the rocke & perish. Guide vs by thy grace through the flouds of this careful world, that we may rest forever in the pleasant port and happy hauen of euerlasting ioy

with

with thine electes, thorow our blessed Saviour Jesus Christ. To whom with thée and the Holy Ghost, be all honour and glory, in all worlds, Amen.

A praier for the penitent.

O Lord, I am a sinner, my sinnes are heavy upon mée, the burthen of them is intolerable, refresh me with thy grace, wash away mine offences, and I shall bee whiter than the snow, let the cheereful beames of thy countenance shine upon mee, and giue light to the darknesse of my life. Wee can looke for nothing but punishment due

to

to our offences. Therefore good Lord, not according to thy iustice, but in the multitude of thy mercies deale with thy seruant. Remember not the sins of my forefathers, thinke not on the misdemeanors of my youth passed, haue pittie on thy creature, which according to the likenesse of thy selfe, thou hast made and shaped of earth. How long wilt thou turne thy face from me? forsake mée not, O my God, but renew in mee thy holy spirit. Plucke away from me all that withdraweth me from thée. Graft in my heart thy grace, that I may loue thee, and feare thee,

thee, and so finally reioyce in thy goodnesse with thy elected, and praise thee in thy wonderous workes for euer. Grant this most mighty God, for our Sauiour Iesus Christ his sake. To whom with thee & the Holy Ghost, bee all honor and glory, for euer and euer, Amen.

A praier for faith.

O Blessed Sauiour Iesus, Sonne of the euerliuing God the vnspeakable ioy of thy seruants, most present comfort to sinners, which camest into the world to saue offenders which so louest the world, that thou sparedst not thy

most precious bloud, to redeeme the losse of our first father Adam, and to make vs Co-heires of the forfaited inheritance with thy selfe, that all which beleeue in thee might bee saued. Graunt I beseech thee, that I may search thy holy lawes, and finde the truth of thy holy word, that I may alwaies constantly confesse & shew thee and thy goodnesse, aswell in my actions as outward words. Inspire mee with thy holy spirit, that I may know thee, stedfastly trust in thée, and serue thée in praiers and well doing, all the time of my life, O most mercifull Lord and Saut-

Sauiour of the world, for the glory of thy names sake I beseech thée to heare my prayers. My soule reioyce in God my sauing health, for he hath béene good to thée, he hath kept thée from the feare of the hunter, and blessed thée. The Lord is a mercifull God, let all the earth fear him, let the mouthes of all men sound prayses vnto him. God is a good Lord, & daily increaseth his good gifts to his seruants, the Lord will increase my faith in him, and I shall be saued, Amen.

A praier for righteous iudgement.

O Lord God of all iustice, which in equall ballance, doest weigh the cause of the Prince and of the poore man, which dispiseth not the sutes of the simple, which deliuerest the captiue, and comfortest the desolate, and them that are poore in spirit, relieue thy seruant oppressed with griefe, remoone from mee the clouds of my sorrowes. O Lord, stretch forth thy mightie hand and helpe me, let me not sinke in the seas of slander & shame. Thou knowest the secrets of

of my heart, defend mee in mine innocency.

Plead thou my cause against the vngodly, which haue laid their nets for mee. Thou which hast deliuered Ioseph, Daniel, Mardocheus, and Susanna from captiuity and instant death, and didst clothe them with honour, strengthen mee, and bee my defender against all euils, and let not the poysoned arrowes of malitious tongues doe me any harme. Grant these my prayers (good Lord) I beseech thee for our Sauiour Iesus Christ his sake, Amen.

A praier against maliciousnesse.

O Lord cleanse my heart I beseech thee, from all impure and wicked cogitations and thoughts, and giue mee a cleere conscience, shamefast eyes, innocent hands, and a tongue to tell the truth. Seeing there is nothing hidde, that shall not bee discouered, search my thoughts, and renue in mee thy holy spirit, direct my feete in thy wayes, that walking after thee in the path of the righteous, I may passe thorow this vale of miserie, bearing thy banner stoutly in my warfare, and

and obtain euerlasting ioy, the promised heire to such as here haue patiently born thy Crosse, and valiantly fought with the armour of faith, against tentations & all euils, vouchsafe (O Lord) to grant my petitions, for thy onely begotten Sonne, our Sauiour Iesus Christ his sake, Amen.

A thanke-giuing for the goodnes of God to our selues and families.

O Almighty God, & euerruling King, whose infinite power & maiesty our wits cannot comprehend: whose glorious brightnesse with our mortall eyes wee

cannot behold: whose wonderous workes and manifold mercies, the tongues of men cannot sufficiently declare: I yéld thée most humble thankes, for thy singular gifts and benefits bestowed vppon mee a sinner. Thou hast blessed me with knowledge, with increase & plentie of all things, thou hast giuen mee friends, health and rest, that I should eat my meat in ioy, & praise thee in all thy gifts and workes: I know, that I haue no good thing, but it commeth from thee, and only for thy mercies sake thou hast so regarded mee thy seruant, wherfore (good Lord) I be-

I beseech thee to grant mee thy grace withall, ỳ I may vse these thy gifts to thy honour & glory, and the comfort of them that néede, as the talent which thou hast lent me, whereby I may become a good seruant, and obtaine eternall blisse, the promised hire to such as doe well. Vouchsafe good Lord, for thy Sonne our Sauiour Iesus Christ his sake to heare my prayers.

ALmightie God, refresh me with thy grace, I beseech thee comfort mee with thy mercy, and blesse me, that safe from all euils, free from all feare of dan-

gers, in peace and quietnes I may sing praises to thy holy name, and reioyce in thee, with thine elect for ever and euer, Amen.

A praier to liue well.

GOod Lord so rule the eyes of my heart, that they being kept simple and pure, my body may bee a cleere and shining temple of thy holy spirit, so kindle in vs the loue of thy glorious Sonne, that we following his steps, may do that which is good, & decline from that which is euill, so that our light shining before men, we may glorifie thee by our good workes, with thy blessed

sed Sonne our Sauior and the Holy Ghost. To whose infinite maiestie, in trinity and vnity, bee all honor and glory for euer, Amen.

A confession for the penitent conuert.

O Most mercifull Lord God, I haue offended against thy Maiesty, my sins are euer before mine eyes, I am not worthy to liue or inioy the fruites wherewith thou hast blessed the earth, my owne conscience is my tormentor, bringing testimony & witnes against me. The Sunne doth hide his light against mee, and the place is the worse wherein

I be

I become. O Lord, what shall I doe, shall I despaire? No, thou art mercifull, and more ready to forgiue, than we to aske, I will confesse my sins to thee, I am weary of my sinfull life, I am sorrie in my soule for mine offences, wherefore good Lord, thou which doest ease them that are laden, and refresh them that trauell, thou which hast promised mercy to the penitent, looke on thy seruant with thy chærefull countenance, behold mee with those pittying eyes with which thou didst Mary Magdalen, and the woman taken in Adultery, dispise not that which thou hast redæmed:

dæmed: Thou which camest into the world to call sinners to repentance, and to saue the lost sheep of Israel, haue mercy vpon mee, and lead me by thy grace to the fold, among thy sheepe, for they goe in sweet pastures, and are not in danger of Wolues, because thou art their shepheard, and keepest good account of euery one of them: Though I haue gone astray wandering from thy flocke, yet good Lord, disclaime not thy right I beseech thee, but take me vnto thee, that I may be safe vnder the shaddow of thy wings. He may sleep soundly whom thou doest keepe,

thou

thou art the watchman of Israell. All honour and glory be vnto thee for euer.

A prayer for humilitie.

O Lord I am a sinner, and sorry for mine offences, for which I cannot make satisfaction: if I haue any good, it commeth of thee. The most acceptable sacrifice to ther, is a contrite and humble heart, O God let mee not bee oppressed with the waues of sinne, let mee not sinke into the Whirlepoole and gulph of despaire: Thou which liftest vp the fallen, and raisest the humble and meeke clothing them with purple,

and

and ſetting them vp with Princes in the ſeats of honour: thou which deſpiſeſt the imaginations of the proud, and reſiſteſt their enterpriſes, bleſſe mee in all my doings, ſend mee happy ſucceſſe in all my affaires, that I may reioyce in thy goodneſſe, with thine elected for euer and euer. Accept my humble ſute, good Lord I beſeech thee, for the glory of thy names ſake, Amen.

A praier to be deliuered frō enemies and dangers.

O Moſt mightie Lord God of Abraham, Iſaac, and Iacob, which didſt lead the

the children of Israel thorow the red sea, and made the streames of Jordan run backe into their springs again, that thy people might passe thorow the midest thereof: whose heasts the floods obey, at whose voice the hils doe leap, and the earth doth tremble, which canst destroy the proudest kings with very Flies and Ants, which madest little David, to triumph on the Gyant Goliah, which deliueredst his enemy king Saul into his hands, ganest Gedeon thy seruant with his few Soldiers victory ouer many legions of strong men: Thou which hast subdued

doned so many mighty kings and sundry Nations vnto thy people Israel, which workest all in all things, which giuest victory as seemeth best to thy vnsearchable wisedome: defend me I beseech thee, against mine enemies and all euils, that my ship tossed and beaten in the waues of this world, may rest in thy happy Hauen of euerlasting ioy.

My soule cleaueth vnto thy mercie, as to an holy Sanctuarie, O God, if thou shouldest not bee mercifull, who could abide the heate of thy displeasure: but thou (O Lord) art good to thy seruants, and I hope to see thy

good.

goodnesse in the land of the liuing. All glory be to thee most high & mercifull God, for euer and euer, Amen.

A praier of the penitent soule which longeth for comfort.

HOw long (O Lord) wilt thou turne away thy face from mee? How long wilt thou be angrie with thy seruant? How long shall I abide mourning & solitarie, as the bird that hath lost her young? thinke on mee in thy mercies, and doe not correct mee in thy wrath, for then shall I become as the dust and smoake in the winde.

For

Forsake not thy seruant Israel, whom thou hast chosen: so my heart comforted in thy mercies shall reioyce, and I will sing vnto thee, and praise thee in thy good workes and miracles, which thou hast done in our forefathers time.

A praier against anger.

I Altogether vnhappy, and comfortlesse, haue grieuously offended my Lord God, what shall I do? whither shall I goe? I cannot hide me from his sight: how oft haue I trespassed against him? how oft haue I deserued his displeasure? and yet how seldome hath he punished

shed mee, how oft hath hee beene good and mercifull vnto me: how oft haue I promised and vowed amendment, and how little and seldome haue I performed it: this is a woefull case.

Who will haue pittie on me, I dare not lift vp mine eyes towards heauen, because I haue sinned against it, and in earth I can looke for no refuge, because I haue béene a slander and shame to it. What then: should I despaire? No, God is a mercifull, and a good Sauiour, hee doth visite them that liue in darkenesse, and is a chærefull light to them that sit in the shaddowe of death.

death. He willeth vs to for-
gine our brother, though he
offend seuentie times, yea,
infinitely. And God is more
mercifull than any man can
be sinnefull, and he must be
the onely refuge & comfort,
he will not dispise his crea-
ture, the image of himselfe,
returne thée to thy Lord
God, pray to him humbly
on thy knées for grace, and
continue to bewaile thy
sinnes past, because that hée
which loueth thée, prouo-
keth thée daily with his
gifts and blessings to loue
him, and will not leaue vn
til he haue made perfect his
worke begun, and brought
his mercy to full effect in
thée.

thée. What naturall cause beginneth his worke, and leaueth it in the halfe way imperfect: the vertue of the seede doth not cease, till the fruit bee brought to perfection, yet that nature worketh not at once, but first prepareth the matter, and then disposeth and makes it fit to receiue the shape, which is the end thereof: So doth God first dispose vs to his mercy, and then increasing his goodnesse daily, bestoweth on vs in the end, the treasure of his grace, the inheritance of euerlasting ioyes. What bird forsaketh her young, till they bee able to liue of themselues? If it

be

be so in creatures, what will the Creator doe, which is loue it selfe, and infinite goodnesse? Hee will withdraw thee from thy sinnes, make thee cleane and pure, and finally blesse thee with eternall life, which hee hath prepared for thée. O Lord, I come to thée sad & mourning, I sit at thy fæt, humbly waiting for thy mercy, thou art my hope & helper, according to thy great mercies, haue mercy vpon mée, Amen.

A praier against worldly care.

GOod Lord, it is thy pleasure that a Sparrow

row falleth not on the ground without thy foresight, how much more care doest thou take of vs thy children, thou feedest the birds of the ayre, and cloathest the Lillies of the field, Wherefore good Lord, to prouide for our necessitie & sicknes, we beseech thee that wee casting all our care vpon thee, may chiefly studie to please thee, & serue thee, and not be wrapped and intangled in the desires of worldly things, like little children, who for light trifles of no valure, will forsake the most ample inheritance that is. In like manner, those whom the Scripture calleth

calleth the children of this world, are so addicted to trifles, and giuen to transitory & momentary things, that for them they despise the inheritance to come, and in comparison of them, they contemne euerlasting felicitie of heauenly things. Grant vs therefore, good Lord, that wee be not so ouercome with the desire of worldly & transitory things that thereby wee lose the rich inheritance of euerlasting life. Which liuest and raignest king of all kings, for euer and euer, Amen.

A praier for vprightneſſe of life.

O Lord, ſeeing that the righteous ſhal dwell in thy tabernacle, grant mée I beſeech thee a pure and vndefiled ſoule. O what is the ſhape of the earth, wherein Gods enemies haue abiding, in compariſon of the wonderfull beautie of heauen, wherein righteouſnes doth dwell. What are the pleaſures of the world, wealth, honour, company of our parents and friends, wherein all our felicity and ſweetneſſe is mixed with ſowerneſſe & ſorrow, wherein euery perfection, hath his imper-

fcation. What is all this to the vnspeakeable ioy in the kingdome of God, what is ỹ company of friends here, in comparison of the company of Abraham, Isaac, & Iacob, the Patriarches and Pro-phets, and all the Saints of God. O the felicitie of euerlasting life, which is without all discommodities, perpetuall, without all perill and molestation: Oh the glorious Maiesty, the singular mirth & passing ioyes of the life to come, the eye hath not seene, nor the heart of man is able to conceiue in any part, the happy estate of the blessed soules in heauen. Oh how amiable

are thy Tabernacles? my soule hath a desire to enter into the courts of the Lord, my heart and my soule reioyce in the liuing GOD, blessed be they that dwell in thy house, they may bee alwayes praising thee. One day in thy Courts is better than a thousand elsewhere, I had rather be a doore-keeper in the house of my God, than to dwel in the tents of vngodlines. The Lord God is a light and defence. My soule is a thirst for God, euen for the liuing GOD. When shall I come before the presence of my God. My flesh longeth after thee in a barren and dry land, where

no

no longer. Good Lord remember me, and grant that I may weare the white garments of innocencie, with thine elected in thy everlasting kingdome, Amen.

A thanksgiving for benefits receiued at Gods hand.

O Most mercifull Father, I yeeld thee most humble thankes, for thy great benefits bestowed vpon me a sinner, of thy free mercy and fatherly loue thou hast brought mee vp tenderly, and instructed mee in thy holy law, thou hast giuen mee knowledge and vnderstanding, thou hast preserued mee from many

dangers and euils, which diuers men haue felt: thou hast blessed me with health, quietnesse, ioy, plentie, and wealth, which a number do want, thou hast taken care of mee, and done all things for mee. O Lord, though I can deserue nothing but punishment, by thy iust displeasure, yet I trust to thy goodnesse, and beseech thee to continue thy grace, and to increase thy good gifts towards me, taking me in thy protection till my liues end: good Lord blesse mee, that I may inioy the fruits of the earth, and vse them to thy honour and glory: bee thou my aide, and guide mee in all

all my doings, my buckler and defence in all dangers, that I may freely and ioyfully sing praises to thee, which liuest and raignest, one God almightie, and incomprehensible world without end, Amen.

A godly praier to heare the Word of God with profit.

MOst mightie GOD, which by thy word, hast made all things, whose voice the floods and hils do knowe, whose Law both quicke and dead, heauen and hell obey, at whose displeasure the diuels in hell doe tremble, let thy word so

lighten our hearts, that by our good workes wee may testifie our profession, seeing that the tree which beareth not fruit, shall be cut downe and throwne into the fire. Grant that I may not only be a hearer, but also a doer of thy holy word, that so finally I may bee partaker of thy everlasting ioy & blisse. O Lord, grant mee wisedome to know thée, & grace to follow thée in true humilitie, that as thou didst suffer to be spitted at, and smitten of thine enemies: so we may beare the displeasures of the world, and rage of our enemies with patience: thou hast blessed the little ones, and

and reuealed vnto them the things hidden frō the wise, for thou wilt haue mercy where it pleaseth thee. O set thy feare alwayes before mine eyes, and graft thy faith so in my heart, that I may loue thee, and glorifie thy holy name for euer, Amen.

A godly praier to be said of euery Christian.

GOod Lord, which with thy hands doest stay the frame and engine of the earth, and rulest the course of the swift heauens, disposing and ordering all things by thy diuine prouidence,

which hast appointed bounds to our life, which wee cannot passe, I beseech thee, that by my living, I may learne to die, mortifying by thy spirit the affections of thi flesh, and at the last by the hauen of death, land in the most glorious citie of euerlasting life, where our bodies, which are now darke, miserable, and corruptible, shall bee most bright, glorious, and incorruptible, like to the immortall bodie of our Lord Iesus Christ, shining like to the Sunne, as his face did in his transfiguration: Thy Lord Iesus, blessed Sauiour, which by thy death hath triumphed ouer

that he punisheth and correcteth thee as his most deere son, that he proueth and assaieth thee as his welbeloued friend. It is manifest and a great token, that man is reiect from the mercy and fauour of God, when he is troubled with no temptation. In thy temptation remember the holy Apostle Saint *Paul*, which being wrapt to the mysteries of the third heauen, was vexed with Sathan, remember the temptation of the holie man *Iob*, and others which were grieuously troubled with their offences. O happy & fortunate man, in whom this earthly *Adam* is so mortified and subdued, that it in no wise resisteth the spirit, but whether this perfect quietnesse may be in any, I will not affirme, peraduenture it is not necessarie to be. For *Paul* in this life, notwithstanding his high perfection and grace, had a motion of the flesh to trouble him, and when he thrice desired God to be deli-

deliuered from the ſaide motion he onely had this anſwere; *Paul* my grace is ſufficient: for vertue is made perfect by vexation. *Paul* was tempted by pride, that hee ſhould not be proud, to be perfect and ſtrong in God, he was cauſed to be weake and feeble. For hee carried the treaſure of heauenly reuelation in a fraile and brittle veſſell, that the honour and victory ſhould onely bee in God, not in himſelfe, this one example of *Paul*, is erudition and learning in many things, when that we be inced and moued to ſinne, that wee diligently call to almightie God by praier. Remember that *Dauid* the Prophet, king *Salomon*, and *Peter* the Apoſtle, notwithſtanding they were great lights and examples of holineſſe, yet they fell into great and grieuous ſinnes, whom almightie God peraduenture ſuffered to fall for this cauſe, eſpecially that thou ſhouldeſt not deſpaire

ſpaire. Lift vp thy ſelfe therefore vpon thy feet, and with high courage and bold ſtomacke, returne againe into battell againſt thy enemies, not one iot more fierce and bold, but alſo more wary and diligent, and think with thy ſelfe what intolerable and inuincible temptations Chriſt ſuffered for thee, wherein there appeared no helpe, comfort, aide, nor defence any where, wherein God & the whole world, ſeemed to be his moſt cruel and malicious enemies, when that he cryed aloud, My God, my God, why haſt thou forſaken me? Truly this was a moſt grieuous, painefull & bitter temptation, which Chriſt ſuffered for vs, that he might make the way of the Croſſe eaſie. Therfore prepare thy ſelfe patiently to drinke of that Cup, which Chriſt Ieſus thy head hath ſo willingly drunke on for the ſaluation of all mankinde. And ſeeing that Chriſt ſo willingly put himſelfe in ſubiection,

ction, and endured those horrible & intolerable sorrows and calamities, our most louing and heauenly Father willing the same, he also vnderstandeth and knoweth our infirmitie, out of doubt he taking compassion on vs, will not extreamely deale with vs, but rather beare with our imbicilitie and weakenesse. Doth not he himselfe, calling all men vnto him, say, Come vnto me all ye that labour, and are heauy laden, and I will refresh you: what more greater comfort I pray you can bee giuen vs? How could Christ speake more merciful vnto vs? There be many things that grieuously trouble man, but what thing can more cruelly torment his conscience, ouerwhelmed with sin, then when he doubteth of the mercy of God, when hee dreadeth lest God bee his aduersary and will reiect him, when hee is not able to conceiue this faith of his mercy, and doth ima-

imagine himselfe to be cast away, as a dry member that is cut off. Be present here, O Iesus Christ with thine aide and helpe, here we haue need of thy comfort, let not this blacke, violent, and horrible tempest of troubles ouerthrow and drowne wretched man: but there is no cause why we should doubt. Christ is true, hee will make his promises to appeare, he will helpe vs, & refresh vs. Therefore whereas thy faith is not strong enough, whereas thou feelest thy selfe to doubt of Gods mercy, & hast welneere no faith at all, straight waies call vpon God, bewaile thy misery and lacke of beliefe before him, seeke for his aide and succour by feruent prayer, and hee will both helpe and refresh thee, he hath taken vpon him thus to doe, and he will bring it to passe: but take heed thou cease not to call vpon God, with sighes from the bottome of thine heart, that he turne

not his face from thee, lay thy weakenesse vpon him, and poure out into his bosome all things which trouble and torment thee. Cry out with his Disciples, O Lord increase my faith. Likewise say with the father of the lunaticke childe: Lord I beleeue, help thou my vnbeleefe. Make hast O Lord to helpe me, before that I oppressed with this waight be drowned: Enter not into iudgement with thy seruants. Christ is my righteousnesse, redemption, and innocency, which sufferered most bitter and cruell death for my sake. Let those things moue thee, O father of all compassion, haue mercy vpon mee for thy Sonnes sake, confirme and strengthen my heart by faith in Christ: Comfort mee with the consolations of the holy Ghost, that I may inioy the true ioyes of euerlasting life, through the merits of my Lord and Sauiour Iesus Christ, to whom with the

the Father and the holy Ghost, bee all praise and glory, for euer and euer, *Amen.*

A Psalme to be said at all times.

REioice in God my soule, for hee is the light, defence, helpe, and Lanterne to my feet, hee hath heard my prayer when I called on him, he hath holpen mee in my need, hee hath deliuered me in my dangers. The Lord is the keeper of my life, from whom shall I shrinke, whom shall I feare, lying prostrate at the feet of my Lord, I bewailed my case, and he heard my complaint, he forsaketh not his seruants. Wherefore, if ar-

mies

mies of men stood by against mee, I should not feare, for if God bee on my side, who can prevaile against me? He is happy and safe, whom God the mighty God of Israel keepeth: the Sunne shall not burne him by day, nor the Moone by night. Thrice blessed is hee that feareth the Lord, for he shall see happy dayes. As the Hart thirsteth after the water springs, so my soule hath longed for my Lord, the living God. When shall I come to appeare before thy glorious Majesties face to face? O Lord let thy kingdome come. Come Lord Jesus, that I may see the

the day of my redemption. God Lord make haſt to helpe me. All glory, Maieſty, and Empire, bee vnto God the Creator, God the Redeemer, and God the holy Comforter, for euer and euer, Amen.

A praier to bee ſaid of the ſinnefull ſoule.

My ſinnefull life increaſing, and my ſins ſtill abounding (good Lord) to whom ſhall I flie, or to whom ſhall I reſort for ſuccour from offending thee I cannot ceaſe, neither day nor night, and my ſins are heauy vpon me, preſſing mee downe euen vnto hell, ſuch is the

the waight thereof. Moreouer, when I prepare my selfe to amendment of life, and think stedfastly to serue and please thee, euen soone after dooth my corrupt and infected nature offend and displease thy Diuine Maiestie, so that I am prone and ready to runne headlong into all kinde of wickednesse and sin, such is my strength, such is my force, or rather weakenesse in performing those things which thou requirest at my hands: so that (good Lord) I am readie vtterly to despaire, and forsake thee, vnlesse thou of thy great mercy and pitie, send thine aide from aboue, and

powze into mee thy most
healthfull grace, that I may
make haste to flie vnto thee
with most bitter teares, a
sorrowfull heart, and bow
ing knees, lamenting my
sinnefull life, and grieuous
offences committed against
thee, trusting most assured
ly and faithfully in the me
rits of our Sauiour Iesus
Christ, that by his most bit-
ter death & bloud-shedding
which is of farre greater
force, vertue and effect in
preserving mee, then all my
sinnes and offences are, in
condemning and casting me
away, for whose sake I
most assuredly beleeue all
my sinnes and offences are

cleerely forgiuen, and shall neuer be laid to my charge, but that I shall enter with thée in the last day into thy euerlasting kingdome, there to be with thee for euermore, to whom bee all honour, praise and glory, for euer and euer.

A praier for the obtaining of Gods grace.

SHine we beseech thee, O almighty and mercifull God, through the power of our Lord Jesus Christ, and the comfortable working of thy sacred Spirit, the heauenly comforter, vpon our mindes and harts, with the glorious beames of thy grace,

grace, giue vs such plentie of wisdome and vnderstanding from aboue, that thorow the knowledge of thée, the man of sin, that is, our fraile and feeble flesh, with the wicked lusts, & desire of concupiscence, may lie dead and bee buried in vs: giue vs (good Lord) the feeling of thy grace, that by the vertue and diuine operation of thy word, the eyes of our soules may be illumined, and made so light, that the Prince of darknes with all his vnrighteous ministers, bee expulsed and banished from our memories, and so establish vs in thy truth, that our harts, mindes, and

thoughts, may continually be occupied in thy testimonies, whereby wee may learne to know and vnderstand, what is the fulnes of our calling, and how rich thou art in the glory of the heauenly heritage of thy Saints, and that excellent greatnesse of thy power, and loving kindnesse towards vs, which beléeue without fayning thy holy Gospell. O God, thou didst raise Iesus Christ from the dead, and set him on thy right hand, farre aboue all Empire, power, authoritie and dominion, and euery name that is named, not onely in this world, but in the world to

to come, that by his pre-
cious death, & dearest bloud
shedding, we might be assu-
red that sinne, death, and
hell, are vanquished, over-
come, and vtterly destroyed,
and if we beleeue without
wauering, wee shall in him
be able to resist all the pow-
er of hell, to triumph with
victory ouer sin, death & sa-
tan, and at the last, haue and
inioy the fruition of his rich
and glorious Kingdome,
which he by his most paine
full agony, bloudy stripes,
grieuous wounds, and most
painfull death purchased for
his chosen and elect. To
whom for our sanctifica-
on, iustification, redemp-

tion, ſaluation, be rendered with his Celeſtiall Father, and the holy Ghoſt, all laud, glory, power, honour, and dominion, for euer and euer, Amen.

A comfortable praier for a woman great with childe, in Verſe.

Thy wiſdome Lord in all thy waies,
and power to accompliſh it:
We ceaſe to ſearch, and onely praiſe;
they paſſe ſo farre the reach of wit.
And thus we muſe and marueil much,
of all thy workes: and yet we finde
No marueil, nor no wonder ſuch
As daily forming of mankinde.
Of ſuch beginning, ſuch an end;
and of ſuch ſeed, ſuch fruit to grow:
With Dauid well we may contend,
to muſe, to muſe, and nothing know.
The matter earth, the ſhape from heauen
doth knit both ſoule and fleſh in one:
Whereof ſuch ſtrife is them betweene,
that whence they came, they would be gone.
And yet in all thy wonders great,
thy mercy Lord doth all ſurpaſſe:
Which doſt vouchſafe to worke this feat
in me poore wretch, of duttle glaſſe.

And

And as good Lord, thou me dost make,
thy shop to shape thy worke therein:
Thy handy-worke woe not forsake,
but end the thing thou dost begin.
Thy goodnes (Lord) did once make light,
this burthē now which sore doth grieue,
Vntill which; woe did wrap each wight,
the wilfull worke of woefull Eue.
What Eue hath lost, let Christ restore,
what guilt hath mard, let grace amend;
Why should the fault of Eue do more,
then grace in Christ? O God defend.
O Lord the time approacheth nére,
that throwes of Eue I must sustaine:
And that I well the same may beare.
increase my strength, or lesse my paine.
Thy will this burthen on me laid,
thy goodnesse too, will ease the same:
where Christ hath once the ransom paid
why should the dæd of Eue bring blame?
And thus (Lord) I, in thy good will,
repose my trust; and in thy hand,
My power I put: to saue, or spill,
To liue, or die: to fall or stand.

A godly prayer for women in trauell of children.

ALmightie God, my heauenly and most mercifull Father, I féele thy promised pu-

ishment at this present to take effect on me, which for the guilt and transgression of my progenitors, hath beene by thine diuine maiestie iustly pronounced against mee, and the whole generation of Adam: great and intolerable are these bitter pangs & throwes, that in this my trauell of child-birth I indure and abide. Now feele I (as it were) a cruel & sharpe conflict betwixt death & life, now feele I (O Lord) the rod of thy correction, according to thy iustice, laid heauy vppon mee for sinne and iniquitie: yet when it shall please thee, looke vpon me with the eyes of Fatherly com-

compassion and pitty, and according to the multitude of thy manifold mercies, be thou now present with mée, arme mee with perfect patience, ioyfully to beare thy correction, and in the mids of these my sharpe and bitter bruntes of griefe, giue mee grace still to call vppon thee, strengthen me (a poore wretched woman) giue mee comfort and heauenly consolation from aboue, & when thou shalt think it méet and conuenient, send me safe deliuerance that I may inioy the fruit of my wombe, the sight whereof shall adorne & decke mee anew with gladnes: Otherwise good Lord,

if in this season thou determine to take me hence vnto thy selfe, by thy messenger Death, to whose stroake all creatures (when thou thinkest it méet and expedient) shall bow: make mee constant and faithfull in thée, whose I am, whether I die or liue, forget my sins and offences committed by me against thee, let the bloud of the Lambe Jesus, wash away my deformity, let the spots of my corruption bee purged and taken away, let my infected soule that is putrified, be purified thereby. Giue mee grace allwayes, whether I liue or die, to call vpon thee continually: and

haue

haue confidence onely and alone in Christ Iesus, to whom in this my distresse I flie and appeale for remedie and comfort. Grant this, O gracious GOD, which liuest and raignest world without end, Amen.

A thankesgiuing after a womans safe deliuerance.

HOw much, and how greatly am I bound to laud, praise, and crie vnto thée (O my Lord God) for my safe deliuerance. Euen now was I assailed in my body, being a wretched and sinful woman, with sundry and diuers dolors, with grieuous and perilous paines.

in

in such sort, that my agonies abounding, Death seemed to knocke at the gates of my body, and I iudged my selfe a creature mooremeet for the graue, then to reape the benefit of life. But now am I comforted, by my paines, Lord God, I am forced to confesse and acknowledge that thou art iust in thy promises, and art ready to punish sin and iniquitie: by this my safe and sure deliuerance, I am bound to confesse, that with iustice, thou alwayes frequentest pitie, commixing thy mercy and iustice together in such sort, that I must needs praise thee for the same, I can-

cannot (O my God) but protest that thou hast dealt favourably with me, & those paines which I abode were laide vpon mee for my sinne and wickednes, and yet hast thou not dealt severely with me, neither giuen sentence against mee in thy fury, which haue iustly deserued the same: for hadst thou, O Lord, respected my deserts, I had perished everlastingly, and beene vtterly confounded: but my grieuous grones pierced the very bowels of thine annointed Sonne Jesus Christ, who beholding my agonies and bitter paines, became an intercessour to thee for mee, through

through whose earnest intreatie, and loving mediation, thou conuertest thy displeasure to mercy, and for his sake alone, thou hast asswaged my torments, and in the fulnesse of thy bountie and loving kindnesse, giuen mee a liuing soule to glad my heart, for which I am bound of right to giue thee hartie and humble thankes, humbly beseeching thee, being now faint and feeble in body, to strengthen mee in soule, that my tongue may be the organe, that may continually publish forth thy euerlasting praise. Grant this (O Gracious God) for the loue of thy only Sonne

Iesus

Jesus Christ. To whom with thee & the holy Ghost, bee giuen all laud, power, and dominion, for euer and euer, Amen.

A godly prayer for the true worshipping of God.

ESTablish our hearts and minders, O most gracious God, in the true worshipping of thy diuine maiestie, make vs to beleeue thy holy and sacred Gospell, wherein wee are daily and hourely instructed to loue, feare, honor, and obey thee, to hate sinne and iniquitie, to renounce all superstitious ceremonies, whereby thy worship is defaced, glo-

rie

rie prophaned, and honour greatly diminished: Giue vs thy grace to hate sin and iniquitie, to renounce and forsake the vanities, & wanton pleasures of this wicked world, arme vs wee beseech thee, to mortifie and bring vnder the rebellious appetites, and strange lusts of the flesh, and finally, giue vs power from aboue, to withstand Satan the prince of darknes, and all his damnable ministers, who by diuers temptations prouoke and allure vs from godly puritie, and perfect integritie (which passeth only from Christ Iesus to vs, who is the fulnesse of our perfecti

on

on and holinesse) to all kind of euill, impietie, and vncleannes, by meanes whereof, thy worship is greatly prophaned, and of set purpose contemned. Make vs constant to skirmish against the world, sin, death, and hell, and by the power of a fruitfull faith, giue vs grace to resist and bridle the concupiscence of our flesh, in such sort, that our soules may triumph with victory, and continue constant in worshipping thee, from whō passeth the fulnes of our ioy: prepare our harts & mindes (good Lord) to spread forth the glory of thy name, kéepe our tongues from all filthy talke,

talke, and vncomly gesture, least by the exercise of such sin, wee contemne thy worship, and prouoke thée to displeasure and indignation, set thou a watch before the gates of my mouth, that my lips may by thy grace, bee alwayes made open to sound forth thy praise and euerlasting glory: bee mercifull to our offences, thinke thou not on our vnrighteousnesse, but vpon thy clemency, forgiue thou freely, and pardon graciously our sinnes, make vs faithfull in Christ Jesus, shorten the dangerous dayes of iniquitie, increase the number of thy chosen and peculiar Saints,

Saints, hasten thy comming, O Saviour Christ, that we with the heavenly Angels, and blessed company of Martyrs, may celebrate thy praise, and worshippe thee in thy glorious kingdome, before thy Father, our GOD, and holy Ghost, to whom bee praise for ever and ever, Amen.

A prayer against the vngodly.

PRotect and defend mee (O heavenly and most mercifull Father) from the fellowship of the vngodly men, which daily imagine mischiefe in their hearts, to harme the innocent: keepe me

me from the counsels of the foolish, which speake proud things against the glory of thy blessed name, defend me from faithlesse and deceitfull ones, whose guiltie stomackes are gorged with grudge, envy, malice, hatred, disdaine, and all uncharitablenesse, for their throates are like unto an open sepulchre, or swallowing graue, their tongues are giuen to slander and backbite their neighbours, the poison of Adders lieth hidden under their lips: and in fine, they as thine enemies, blaspheme thy holy and blessed name, and contemne thy testimonies, O Lord, giue me

me thy grace to be conuer-
sant with good and godly
men, such as fauour thy
glorious Gospell, and doe
their endeuour to practise
thy precepts, to the glorie of
thy holy and blessed name:
make me by their example
to exercise my selfe in the
heauenly verity, that ther
by I may bee instructed in
the liuely knowledge of thy
commaundements, & obtaine
such wisedome from aboue,
that by faith I may cleaue
to thee and the fellowship of
those that feare thy holy
name, and so auoide the
company of the wicked
worldlings, which haue laid
snares to entrap me. Grant
this

this, O most mercifull Father, for thy Sonne Jesus Christ his sake, who euer liueth and raigneth with thee, and the holy Ghost, to whom bee all laud, glory, power, and praise, for euer and euer, Amen.

A praier to bee purged from sin and vncleanesse.

WAsh away from mee (O Lord) the spots of my corruption, which by the continual exercise of my sinne and wickednesse, hath wounded my soule wofully, with the dangerous darts of transgression, for I feele my putrifaction abounding, and my fettered conscience ouer-

ouer-laden with vncleannes, so that I haue no other meane, or remedie, but to prostrate my selfe before the Throne of thy glorious Maiestie, beseeching thée intirely, of thy gracious goodnes, to salue my sores with the comfortable oyle of thy mercy, thou onely (O Iesus) art the swéet Physitian of my soule: sprinkle vpon me Isope, and I shall bee made whiter than snow, if thou of thy exceeding bountie and fauour, wilt vouchsafe to clense my sinne and wickednesse, that heapeth thy indignation and fury against mee, I shall then excell the gold that hath béene puri-

purified in the fyna e seuen fold: Let it therefore, good Lo d, and mercifull Fa ther, seeme pleasant vnto thy diuine maiesty, to touch my corrupted and vncleane hart, with the heauenly finger of thy grace, that I may bring foorth the fruites of true repentance, which are more acceptable to thy glorious and diuine presence then burnt offerings, or sacrifi.es of peace. A contrite and sorrowfull soule, is the thing that thou doest most delight in, an humble and a lowly spirit, is the oblation that thou doest desire: A cleane and pure heart, thou doest loue and fauour, wher e

fore.

fore I beseech thee purge me from my sinne and iniquity, and of thy great mercy, let a heartie contrition be the onely meane & way to set me free from the powers of hell, death, and damnation: and sith I am by thy goodnes, begotten and borne anew, strengthen mee good Lord, that I neuer slide nor fall from thee, but that I may continually beare in my remembrance, the state wherto I am called by thée, thorow thy aboundant loue and kindnesse: wipe away good Lord all my sinnes out of thy remembrance, cleanse me in the bloud of thy spotlesse Lambe Iesus Christ

and I shall be made cleane, pure, and safe. Grant this, most mercifull God, for the honor and glory of thy name sake, for euer & euer, Amen.

A praier in time of peace and prosperitie.

GIue vs good Lord, the comfortable & healthfull spirit of thy grace, and aboundant fauour, that wee may without ceasing make our continuall boast of thy praise: we know, and from the bottomes of our hearts confesse, that thou hast dealt more louingly with vs, then with our nert neighbours, whose painefull miseries & bloudy broyles, may bee a suf-

ſufficient warning vnto vs, to hate our ſinne and iniquitie, leaſt the like calamitie compaſſe and hedge vs round about: giue vs grace therefore in time of peace, and happy proſperitie, ſo to walke, that thy fatherly bleſſing be not withdrawen nor taken from vs, and the rod of thy ſharpe correction laide vpon our neckes, euen in ſuch ſort, as thou haſt viſited our brethren in other Countries, whoſe bodies by meanes of ciuil diſſention, haue bin made a prey to the ſword: the father is ready in armes to ſeeke the deſtruction of his ſonne, the ſonne is as greedy to gape for the

bloud of his father, the brother thirsteth after the bloud of his brother: friend is against friend: neighbour against neighbour: young men are murthered: olde men are suddenly slaine: many a wife is husbandlesse: many a childe desolate and fatherlesse: the cruell hearted enemy spareth none: he maketh hauocke of all: no teares can stay him from his tyrannie: the tender infants are haled from their weeping mothers, and torn peece-meale before the sorrowfull eyes of their careful parents: olde age is contemned: godly Matrons abused: Virgins deflowred, & rauis-

rauished by violence, a spectacle of extreame cruelties for as we behold, & a glasse of great carefulnesse for vs looke vppon, that haue worthily deserued like, or farre greater punishments, yet withholdest thou from vs thy scourge, although our offences are so great & diuers, that might keep vp the sentence of thy ertæding iustice against vs: In place of warre and bloudie battell, thou hast giuen vnto vs prosperity and perfect peace: in place of penury, dearth & scarcitie, thou hast giuen vs increase, fulnesse, and great plenty: instæd of discord & dissention, thou hast sent

us vnitie and concord, and by thy celestiall prouidence, wee are defended from the cruell enemy, and from the Domestical and Ciuill warr: and besides these thy gracious gifts, to heape vp our consolation and ioy, thou hast giuen vs thy true and liuely word, as a Lanterne to direct and guide our footsteps from vanitie to vertue: from wickednesse, to godly wisedome: from licentious liberty, to newnes of life: besides all these inestimable graces, freely bestowed vppon vs, thou hast giuē vs zealous preachers, which plentiously break vnto vs out of thy eternall Testament

ſtament, the bread of life, wherongood Lord, giue our ſoules ſuch power to feed by faith, that they may be nouriſhed to eternall ioy, & wee by the diligent obſeruing & obeying of thy commandements, preſerued from all kinde of diſcention, & peaceably enioy the fruites of pure peace and truſty tranquillitie. Grant this (O mercifull Father) for thy Sonne Chriſtes ſake, our onely Sauiour and Redeemer, Chriſt Jeſus.

A praier for Soldiers.

O Lord, our heauenly Father, and euerliuing God, we thy wretched

and most miserable creatures, confesse and acknowledge, we haue worthily deserued the rod of thy correction and punishment, and doe merit many sharpe and bitter stripes, that knowing thy blessed and glorious will, haue of set purpose contemned thy diuine and heauenly precepts, for which cause the sentence of thy wrath is sharpely kindled against vs, euen as it hath bin against thy chosen people Israel, in the dayes of our forefathers, who glorying in their wickednesse, were plagued in the fulnesse of thy indignation: The sword of their enemies beset

set them round about, and hemmed them in on every side, the Iebusites, Amonites, Philistins, and Amorites, oppressed them diuersly, their strong holdes were raised, their Cities besieged, their houses ransackt, their goods and their riches carried away, by force of the bloudthirstie enemie, their young men led away captiue, their Virgins defloured, but in fine, when thou Lord God, didst behold their heartie and earnest contrition, thou didst withdrawe thy frowning countenance, and sent them speedy and safe deliuerance. One while Moses to bring

them out of the seruitude of Pharao, the stubborne harted king of the Egyptians, another while Iepthah, who set them frée from the sword of the Amonites, wherwith they were grieuously afflicted, and to make thy power and excellent glory fully knowne, thou gauest Sampson such fortitude to bridle the proud Philistians: ouer and besides these, thou of thy loue & miraculous goodnesse, hast made feeble women, mighty and victorious conquerours, Debora was a shield to thy people, Iudith comforted the distressed Bethulians, & cut off the head of proud Holophernes, and

thy

thy selfe good Lord, with the breath of thy nostrils, diddest confound and ouerthrow their enemies. So be thou now present with vs, in the fulnesse of thy diuine power, looke vpon vs with the eyes of thy fauourable pittie, forget our corrupt and most filthy offences, let our contrite and sorrowfull heartes bee a means, to vanquish thy displeasure conceiued against vs, be thou present with vs in this time of necessitie and trouble, set thy hand to help and assist vs against the enemy, be thou present with vs in this time of perill and danger, goe thou forth with

our

our hoasts, then shall we be assured to preuaile, let not the multitude of foes dismay vs, for victory wee doe know consisteth not in the power nor strength of many men, the strength of horses, armour, nor weapons: but it is thou O mercifull Father, that giuest the conquest, where, and to whom thou pleasest. To thée therfore in this great extreamitie we flie and appeale, beseeching thée of thine inestimable loue and kindnesse, for the loue of our Sauiour Christ Jesus, to looke vpon our true repentant hearts, and in the fulnesse of thy pitie, to set vs free from the power

power of the raging enemy, and to pardon our sinnes and grieuous offences, that hencefoorth wee may vow, and dedicate our hearts and mindes, wholly to walke in integritie & newnesse of life. Which grant good Lord, to whom with thy Son Christ Jesus, and the holy Ghost, be praise and glory attributed for euer and euer, world without end, Amen.

A praier against pride, and vaine-glory.

WE heare (O heauenly Father) and are daily taught and instructed out of thy eternall Word, how greatly the grieuous sinne

ſin of preſumption, pride, & vain-glory, diſpleaſeth thy diuine Maieſtie, for which thou haſt not ſpared the very Angels, but throwne them in thy diſpleaſure, frō beatitude, to miſery, from ioy without end, to perdurable paine: from brightnes of thy glorious preſence, to vtter and extreame palpable darknes, from the glorious fruition, and participation of thy euerlaſting kingdome, to the bottomeleſſe pit of hel, death, damnation. beſides this, we are taught that by this tranſgreſſion, Adam throwe the intiſement of the ſubtile ſerpent, thought to bee as thy ſelfe,

but

but in fine, thy iustice condemned him and all his posteritie: yea, this pestiferous sinne of pride, drowned him in the flouds of all dangerous euils, as gluttony, luxuries, and such other perils, that had not thy mercy taken effect, to keepe and hold Plea for his and our safegard, we had perished euerlastingly, and beene vtterly confounded. Paint therfore good Lord, and write these examples in my memory, that I fall not from thy fauour, by the exercise of this detestable sin, make mee still to consider that the proud & disdainefull are alwayes abhorred in thy sight, and sith it

it is thy good will and gracious pleasure to regard the humble & lowly man, giue me such meekenesse from aboue, that I may continually present thée with the sacrifice of a gentle and contrite spirit, that I may auoide the plagues and punishments, which thou hast prepared for the proud and hautie minded. Grant this, (good Lord) for Iesus Christs sake, my onely Mediatour and Aduocate, who liueth and raigneth with thée and the holy Ghost, in glory permanent, and maiestie euerlasting.

A praier

A praier in a time of affliction.

O Eternall and euerliuing God, the Father of all consolation and comfort, vouchsafe of thine infinite loue and kindnesse, to strengthen mee with thy heauenly grace, patiently to beare, and with meekenesse to suffer this crosse of affliction and trouble, which thou hast laid vpon mee, for sinne and iniquitie. I know (O gracious and louing father) that my deserts are such, as worthily haue prouoked thee to displeasure, the burthen of my sins are intolerable, for the which

I must acknowledge, and earnestly from the bottome of my heart confesse, that iustly thou hast corrected & visited mee, yet not in the fulnesse of thy furie but according to thy fatherly loue and kindnes, and albeit thy rodde lie heauy vppon my shoulders, yet in this time of thy correction I am comforted greatly, knowing assuredly that thou correctest and smitest, where thou louest, thou woundest and healest againe, thou throwest downe to hell, and thou liftest vp to heauen: such & so great is thy omnipotency y thou rulest aboue the firmament, in earth, flouds, and

and the lowermost parts of hell: So that in heauen, the Angels, Arch-Angels, the soules of thy Saintes, the blessed company of Martyrs, giue thée praise, glory, and veneration: the Sun, the Moone, and glistering starres, each one of them in their course and qualitie, [illegible] to thy will: in earth the beasts of the field, and the silly feathered fowles of the ayre, in their order seeme to set forth their glory and praise: in the déepe waters the Fishes of the seas are ready to obserue thy law: & in their manner giue thée due honour and reuerence, but

but amongst these, man whom thou (by thy diuine will and pleasure) hast endued with reason, and in his creation, concerning the inward man, hast fashioned him to thy similitude & likenesse, is now most prone to be by thy Ministers of darknesse, seduced and carried away from vertue to vice, from godlinesse, to all impietie, from obedience, to wilfull breach and contempt of thy precepts: so that diligence is banished by negligence, and such is the power of our flesh, that our eies which should haue the chiefest contemplation and delight in perusing & reading thy

thy glorious and sacred Gospell, are so dazled with the dimmy and darke mists of Sathan, that they are occupied in the beholding of mundane & transitory pleasures, all which in effect vanish and weare away, euen as the Flower, that either is parched by the force of the Sun, or by winter stormes and hoary frosts consumed: our eares which thou hast giuen vnto vs, to heare and vnderstand the sacred and diuine mysteries contained in thy holy Law, are made deafe of purpose, so that they glory more in fables & lothsome leasings, then conceiue delight in the zealous

pre

pzedication of thy Euange-
licall and heauenly doctrine:
our hearts are hardened like
the Adamant, so that foz the
greatest part, they cannot
bzooke thy testimonies, they
continually lust and desire
to be satisfied with wozldly
wealth, honour and dignity,
and who beholdeth not in
these dayes, what cruel con-
flict and bloudy fight, there
is betwixt good conscience,
and filthy auarice, the root
of all mischiefe and euill:
Nay, who seeth not in this
age, plaine dealing murthe
red by deceit and faithlesse
fraude: Who now behol-
deth not true meaning
strangled by forged flatte
ry

ry and loathsome leasings: the bowels of compassion & pittie, are shut vp by violent oppression and tyrannie, our fæte are willing to tread the paths of pride, fornication and vncleannes: our hands are readie to offer wrong and iniury to the innocent: yea, and in fine whatsoeuer thou hast giuen vnto vs, to spread and set forth thy glory and honour, is by sin so corrupted, that wee make the members of our bodies, the very members of Sathan, so that of set purpose our transgression abounding, wee flie from Christ, the rocke and strong pillar of our saluation, and run

run headlong to death, and vtter destruction of body & soule: yet like a louing God and mercifull Father, thou callest vs whom againe by thy word, wherein not only thy mercies, but also thy terrible threats, are thundred foorth against vs for our impenitency, but when neither thy manifold mercies, can moue nor stirre vs to contrition, neyther yet thy terrible comminations and threatnings reclaime, nor call vs backe from the dangerous puddle of our sinnes, then thou sendest foorth thy plagues and punishments, as pestilence, famine, and bloudy sword, inten-

intending thereby to driue vs to amendment of life, & to acknowledge thy omnipotency, but when againe thou beholdest our true repentant hearts, our sobbes and sighing teares powred forth before the throne of thy diuine Maiesty, thou withdrawest thine indignation and vengeance: the rod of thy correction is laide aside, thy displeasure iustly conceiued against vs, for the continual exercise of sin, is vtterly forgotten, and by the intercession, of thy Son Iesus Christ, thy siluered Scepter of peace is offered vnto vs, with all other thy gracious benefits, that thy

anger is conuerted to clemencie, thy displeasure turned to louing kindnesse, and in fine, thy indignation so calmed, by thy aboundant grace and mercie, that like a louing and gentle Father, thine armes are stretched forth ioyfully, to imbrace & receiue vs to thy fauour againe. All this I know to bee most certaine and true, for when, or at what time soeuer, we shall appeare before the gates of thy mercy, and by the vertue and power of a constant and liuely faith knocke thereat, thou art ready to open vnto vs, not for any of our deserts, but for the merits of Iesus Christ,

Christ: and whensoeuer we call vppon thée, with lowlinesse and méekenesse of our hearts and mindes, bewailing wofully our heynous offences committed against thée, thine eares are most attentiue to heare, and willingly doest graunt vs our petitions: wherefore (O most gracious and louing Father) we come vnto thée with sorrowful and contrite hearts, beséeching thée to beholde and looke vpon vs with the eyes of compassion and pittie, and albeit wée haue worthily deserued this thy plagne and punishment, yet respect thou not our deserkings, lest in thy fury &

indignation, wee bee confounded and perish; haue an eye rather to thy Sonne Iesus Christ, behold his bloudy wounds, which yet are fresh and greene, and neuer stint bleeding, thinke vpon the bitter and painefull torments that hee suffered for vs vpon the Crosse, in whose name we beseech thée fauorably to looke vpon our infirmities, mercifully to heare our prayers and petitions offered vnto thée, and graciously for the glory of thy names sake, to take and withdraw from vs this thy heauy rodde of correction, which our sinfull liues, and contempt of thy precepts,

hath

hath heaped heauilie on our neckes: giue vs patience to suffer whatsoeuer it shall please thee to lay vpon vs: giue vs grace alwaye to call and cry vpon thy holy and blessed name, and faithfully with teares to say vnto thée continually: Spare vs good Lord, spare thy people, whō thou hast redeemed with thy precious bloud: neither yet be thou angry with vs for euer. Grant this (O mercifull Father) for the loue of thy only Son Iesus Christ, to whom with thée and the holy Ghost, be all honor glory and praise ascribed for euer, Amen.

A praier before the receiuing of the Lords Supper.

OMnipotent God, and Father euerlasting, whose mercy is infinit, and whose kingdome hath none end, vouchsafe I beseech thee, of thine exceeding goodnesse to increase our faith, that as thy guests repaire to the Table of thy Sonne Iesus Christ, who hath left vnto vs before he gaue his bodie to bee crucified, and his bloud to bee shed largely on the crosse for our redemption, as a pledge of his great loue & abundant kindnesse, ỹ celebration of his glorious sup-

ſupper, wherein (as it were in a loking glaſſe) his death is moſt liuely ſet forth vnto vs, guie vs grace therefore from aboue, rightly to vnderſtand the diuine myſteries offered vnto vs thereby, and not to wreſt or wring the ſame contrary to thy will. Let it bee far from our thoughts (good Lord) to leaue thy eternall veritie, and to build on the doctrine of men, who following their owne imaginations, runne headlong to the gulph of danger & deſtruction: plucke the ſcales of ignorance from our eyes, that we may clearly diſcerne & beholde by the light of thy glorious goſpel,

how wee may truely communicate & participate the fruits of thy grace, represented vnto vs in this comfortable Sacrament, indue vs plentifully with such pure knowledge, that wee may not once thinke or say, after any grosse forme or carnall manner, we fæd vpon, or eat thy flesh really or carnally, make vs alwayes constantly to beléeue that thy glorious body is ascended vp into heauen, and sitteth on the right hand of thy Father, concerning thy humanitie, & cannot be thence remoued, till the time that thou shalt come with Legions of Angels, to iudge the quicke

quicke and the dead, before whose presence shall runne a consuming fire: and moreouer, we doe most humbly beseech thée, so to confirme vs in the truth of thy blessed Testament, that wee may confesse thy diuine nature to bee equall with the Father and the holy Ghost, and to beléeue that thy power, is not a power particular, but a power generall, such as doth and shall gouerne in heauen and earth, in the deepe and lowe waters: yea, in the nethermost parts of hell: strengthen vs therefore good Lord, that stand, lest that in fal- from the true knowledge of

thee, we perish everlastingly, and sigh thou hast called vs by thy word, as thy guests to this blessed banquet, wherein the mouthes of our carnall bodies, are fostered and fed with Bread and Wine, so Lord, confirme our faith in thee, that the mouthes of our soules may feed spiritually vppon thy sweetest flesh, and drink thy dearest blood, and bee nourished to everlasting life, and heavenly blessednesse. And as these must set forth vnto vs most lively thy death and passion, so make vs thankefull to thee for the same, and thereby giue vs grace to print in our

our hearts thy great loue & exceeding clemencie, that sparedst not to giue thy bodie to the most vilde, shamefull, and slanderous death of the Crosse, and thy bloud to be shed for our offences, indue vs with loue and charity to all men, make vs readie to forgiue, loue and pardon our enemies, persecutors and slanderers, turne our harts and mindes from all impietie, couetousnesse, blasphemy, pride, gluttony, fornication, and all other detestable euils, and if at any time wee haue defeated the fatherlesse of his right, the widdow of her dowrie, or gathered together our goods

wrongfully, by violence, oppression, fraud, collusion, or deceit, giue vs grace to make restitution, & to aske with sorrowful plaints, pardon and free forgiuenesse of thée, for such and all other offences. Take away from vs bitternesse, cursed speaking, and backbiting, giue vs grace to come worthily by the vertue of a true & fruitfull faith, to this holy and blessed Supper, that our soules feeding faithfully on thy sweetest flesh, and drinking thy dearest bloud, may bee nourished by thée to euerlasting and endlesse glory in heauen, where with thée, and the fellowship of thy

thy chosen Saints, we shall enioy the fruition of thy euerlasting kingdome, which thou hast ordained for all those, that only & alone without wauering doe build vpon thee: sanctifie and make cleane our hearts & mindes, by the power of the holy Ghost, the very comforter of thy chosen, purge our cankred consciences, infected with sinne, by the working of thy good grace, lest that by the presuming to this thy Table (O Lord) wee incur thy displeasure, and being vnrepentant for our offences, be found vnmeet guests to come to thy holy banquet, and so eat and drinke

to

to the vtter confusion of our soules and bodies, giue vs grace therefore (good Lord) to conuert vs wholly vnto thée, and we shall bée turned from all our sin & iniquitie: giue vs grace to rest onely vpon thée, and we shall be made safe: giue vs thine ayde from aboue, we beséech thée, by faith to striue with the man of sinne, and so to vanquish him, that he may die in vs, and wee may liue to thée, which art the giuer of life. Grant this, O most gracious God, for Iesus Christ his sake, to whome with thee and the holy ghost, be giuen al praise, honor & glory, for euer & euer, Amen.

A thanksgiuing after the receiuing of the Communion.

WEe giue thee most heartie thankes, O heauenly Father, that hast at this present fed and refreshed our hungry soules with the flesh and bloud of our Sauiour Christ, not carnally, but spiritually, giue vs grace therefore continually, by the meanes of an increasing and fruitfull faith to beleeue, that thy flesh is meat in deed, & thy bloud is drinke in deed, & that vnlesse wee eat thy flesh, and drinke thy bloud, we cannot enter

enter into thy kingdome, nor bee saued in the day of thy comming. Let vs (O God) although vnprofitable seruants, and vnworthily called, by the reason of the multitude of our sinnes banquet at thy Table, whereas the celebration of thy Supper hath been vsed, and thy death by the visible elements of bread & wine represented vnto vs, and offer vp vnto thee continually the fruites of true repentant & sorrowfull harts, that thy name may be glorified, we by thy grace comforted, thy displeasure bee turned to loue: thy wrath to compassion: our sinnes par-

pardoned and forgotten, and our names written in the bookes of life. And as it hath pleased thee at this present to account vs for thy guests, and not only to feed vs with visible creatures: namely, bread and wine, but also in soule, which is thine owne similitude, to cherish vs with thy flesh and bloud: so wee beseech thee of thine abundant goodnesse, to increase our faith, that it may war strong in thee, & fruitfully exercise the workes of charitie and loue to all men, that thereby as we haue now beene at the celebration of thy glorious & blessed Supper, so we may whensoeuer it

it shall please thee to call vs to thy heauenly banquet, be found furnished, not emptie, not naked, but armed and couered with fruitfull faith and truth, & so as thy guests, or vessels of honour, inioy the participation of thy heauenly & rich palace, whereas ioyes neuer fade, but continuall indure, take from vs the burthen of our sinne, set vs free from the curse of the Law, deliuer vs from the snares of death & destruction, giue vs willing mindes to obey & heare thy commandements, cleanse our hearts from all iniquitie, and giue vs grace hencefoorth to walke in newnes of

life

life and godly conuersation, that thy name may be glorified, and wee saued in the day of thy cõming to iudgement. Grant this for Iesus Christ his sake, our Mediatour and Aduocate, Amen.

A meditation on the ioyes of heauen.

O God (my Lord) my hearts delight, with whom my soule longeth to dwell in that heauenly Ierusalem wherein is continuall health, eternal felicity, happy libertie, and perfect blessednesse, where men shall bee like vnto the Angels of God, shine as the Sunne in the euerlasting kingdome, wherein

wherein is no heauines, sor-
row, griefe, feare, labour,
death, disease, lacke, hun-
ger, thirst, cold nor heat, no
wearines, of fasting, nor
temptation of the enemy, no
will to sinne nor power to
do euill, no old age, no lame
or deformed person, no feare
of pouertie, or weakenesse
by disease, but a quiet har-
bour of all ioy, and euerla
sting happinesse, where men
in the society of Angels, shal
continually dwell, without
any infirmitie of the flesh:
for there is infinite ioy, and
eternall blisse, from whence
none shall be remoued, that
once by thy prouidence shal
enter therein. O heauenly

Ieruſa-

Jeruſalem, thou art ſweet & beautifull in all thy ioyes and delights, there are no ſuch miſeries in thee, as we feele and ſuffer in this poore and miſerable life. There is in thee no darkneſſe nor change of time, the ſhining of the Moone, the twinkling brightnes of the ſtarres giueth not light in thee, but onely the God of all power, glory, & maieſty, the light of lights, for in thee the ſonne of Juſtice giueth light to thoſe that are adopted in his bloud, to euer during bleſſednelle. The bright and immaculate Lambe, a moſt beautifull light, is thy light, that doth illuminate his

choſen

chosen Children. The king of kings is in the midst of thée, enuironed on each side with his beloued Saints, & ready to crowne them with euerlasting glory: In thée are Legions of Angels, singing of swéete Hymnes and songs, that set forth thy praise and honour of thy name: In thee are the fellowship of heauenly Citizens: In thee resteth the swéet solemnitie of all such as returne from this miserable pilgrimage vnto thy glory, the company of the Prophets, Apostles, and victorious army of Martyrs, holy men & women, which haue vanquished the plea-

sures

sures of the world, haue their abiding with thée: There are young children & maidens, which haue passed ouer their dayes in holines of life, publishing thy praise. Euery one reioyceth in his degrée, though not equall in glory, yet like in ioyes and gladnesse, for there raigneth perfect charitie, and God is all in all, whose Maiestie without end they sée continually, and still in beholding him, their loue increaseth. Of this eternal blessednesse, the holy Apostle Peter had (as it were) a shadow or a taste vppon the Mount Tabor, at the transfiguration of Christ, from whence hee desired

desired he might not depart. Paul also had a proofe of it, when hee was wrapt or taken vp into the third heauen, where he heard words, and saw things so maruellous and secret, as farre passing all mans vnderstanding, and such as were not to bee told or reuealed vnto men. Moses his face became so bright, through the cõuersation that hee had with the diuine glory vppon Mount Sina, that the Israelites could not abide it: what then shall become of vs, when perpetually with thée, which art the Lorde of all glory, we shall bee conuersant after the manner of thy chil-

children & familiar friends: Who is hee then that will not seeke and desire by all meanes possible to be a dweller there, both for the desire of peace, ioy, and eternitie, and for the perfect sight of God?

Contrariwise, who is able to expresse the torments appointed for the vngodly and vnrepentant liuers in that deadly place, called Hel, which Sathan himselfe abhorreth: what other thing can be there, but continuall paines, eternal tribulation, and infinite calamitie, repleat with all euils. There dwelleth wicked & vgly Angels, whose horrible lookes

bringeth sudden feare, grieuous paines, and fearefull death, with continuall cloudes of euer during darknesse: There is nothing but howling, wayling, lamentation, and mourning without all end, fearfull scriches, and confused cries are there in al places suddenly raised: There the worme of conscience neuer dieth. In that damnable dungeon, there is fire vnquenchable, and perpetuall gnashing of teeth: the miserable soule findeth there no rest, but is afflicted with al kindes of torments, and such as can neuer be expressed, all which endure for euer. Alas, little auailes it those

those that are subiected as firebrands of hell to cry vnto the Lord, for hee will not heare them, then shall they know, that all things which they had in this life are vaine, and such things as they thought to be pleasant, to bee found more bitter then gall or poyson. Then where is the pleasure of the flesh, so learned falsly? for there is none other pleasure, but to feare the Lord. Then shall they confesse & say, that the iudgement of God is true, and righteous, saying: did we not heare of this, and yet would not bee conuerted from our wicked deeds, but then shal nothing

preuaile: No sorrow can find comfort, no complaints remorse, no torments nor painefull passions an end, such and so increasing are the verations of the second death, wherewithall the bodies & soules of the vnrighteous shall for euer be tnuironed. With therefore (O heauenly Father, and most gracious God) it seemeth good to thy eternall wisedome, by the knowledge of thy euerlasting truth, to giue me knowledge of thine inestimable mercy, offered freely vnto mee in Iesus Christ my mercifull Sauiour. Giue me grace to print in my remembrance thy mani-

manifold mercies, that fæding in soule by faith in thée, I may attaine to those endlesse ioies that thou hast prepared for thy adopted sons and chosen children, in thy kingdome of euerlasting righteousnes. And so escape those euerlasting torments, which thou hast prepared for the Diuill and his Angels, from the which place of wofull veration and endlesse miserie, deliuer mee, O heauenly father, for the loue of Iesus Christ his sake, to whom with thée and the holy Ghost, bee all laud and praise for euer, Amen.

A praier at the houre of death.

MOst mightie art thou O Lorde in all thy deedes, and most holy in all thy waies, blessed bee the name of my Father, my God and glorious Creator, who by his diuine power, and celestiall prouidence, of nothing made the world, fish, flesh, fowles, fruits, trées, herbes, and all other things, which are contained both in Heauen, Earth, Seas, and the nethermost parts thereof. Man concerning the outward parts, thou by the celestiall prouidence and fatherly bounty,

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framedst and createdst of clay, but concerning the inward substance, thou didst fashion according to thine owne similitude and likenesse. Moreouer, such and so great was thy loue and good will towards him, that all the Creatures, or works of thy creation serued to his vse. In earth thou hast made him Lord and king ouer the fruites, the beastes of the field, the foules of the ayre, and the fishes of the little floods and great waters. In the firmament thou hast placed the glittering Sunne, with his orient beames, to giue him light by day, the Moone and

starres to gouerne him by night, for the which cause aboue all other the workes of thy creation, he should, and ought of right, to giue thee that glory that to thee belongeth. But alas, such and so great is the corruption of our fraile and sinfull flesh, that for all these thy graces, wee are carried away from thee, & enter into contempt of thy precepts, for which cause thou oftentimes doest correct and punish vs, to the intent that wee might thereby, feeling thy rod of correction, be driuen to imbrace heartie and true repentance, but when thy threates and the stripes of thy

thy displeasure laid vppon vs, cannot take place amongst vs, thou oftentimes giuest vs vp to follow our lusts and affections, and at last when thou doest behold our enormities, thou in a moment, by the power of thy diuine iustice, restrainest the rope of our disordered libertie, and cuttest in sunder the bridle of our voluptuousnes, either by sudden death, sword, fire, famine, or other thy diuine sentences of thy conceiued ire, to the intent, that other thy creatures might by the terror of thy iustice, auoide sinne, and learne to amend their liues, lest they fall in-

to the like calamitie or dan
ger. True, and moſt true
it is, good Lord, that by the
exerciſe of ſinne, wee are the
children of death & deſtructi-
on, but by grace the adop-
ted ſonnes of God, & made
fellow heyres with Jeſus
Chriſt, in whoſe name with
all humilitie and lowlineſſe
of heart and minde, I come
vnto thee in this great ex-
treamity & danger of death,
beſeeching thee to be preſent
with mee, to forget mine
offences, to thinke vpon thy
mercies: & although I haue
not deſerued ſo much as the
leaſt drop of thy fauour, by
meanes of the great bur-
then of my ſinnes, yet re-

ſpect

shalt see it meete and conuenient, to take my soule into thy glorious and blessed hands, and so confirme me in thy truth, that at the last when it shall please thee, by the sound of a trumpe, to raise my body frō them the graue, I may by faith in thee, passe ouer the mount of my corruption, shake of the bands of sinne, be set free from death and destruction, and being by the vertue of thy righteousnesse made holy, I may triumph with happy victory ouer sinne, death, and all the powers of hell, and enter with thee, & the fellowship of thy chosen Saintes into euerlasting rest:

rest: grant this most loving Father for Christ Jesus sake, to whom with thee and the holy Ghost, bee rendred all laud, glory, honour, and praise for euer, Amen.

A short and sweet praier at the point of death.

The Lord God bee mercifull vnto me, pardon and forgiue mee my sinnes, looke vpon me with his gracious and blessed countenance, preserue me from the second death, and euerlasting destruction of bodie & soule. The Lord God iustifie mee in his death and blood: cloath mee with his euerlasting righteousnesse, and

and register my name in the booke of life. The Lord God comfort my guiltie conscience with the everlasting light of his bountifull favor, and lot my place among his Saints, in his heavenly kingdome. The Lord God for his mercies sake, after this my bodily death, giue me the fruition of his presence, in his rich palace of endlesse glory, to whose mercifull protection I commend with all humility and reverence my soule, Lord Jesus preserue mee, Lord Jesus comfort me, Lord Jesus refresh me, Lord Jesus pray for me, for onely into thy hands that hast redeemed

med mee, O Lord God of truth, I commend my soule, Amen.

A praier to the holy Ghost, against the temptations of Sathan.

O Lord, the euerlasting and heauenly spirite, which sanctifieth and quickneth the hearts of the faithfull. For as much as there is another spirit, which contrary to thy heauenly motions, moueth and prouoketh vnto infidelitie, malice lying, pride, wrath, whoredome, fornication, gluttony, drunkennes, enuy, couetousnesse, contention, errour, deceit, hypocrisie, strange

strange religion, fained holinesse, impiety, desperation, &c. which is called the prince of the world, the great dragon of hell, the author of all euills, the father of lying, & a murtherer from the beginning, to whom is is euident that we are poore, wretched, and miserable, fallen away from God, walke in the lusts of the flesh, liue after the trade of the world, & doe that that is pleasant to the corrupt affections, and are farre away estranged from the Citie of righteous Israel, and as strangers pertaine nothing vnto the couenant & promises of grace. Wherefore, while we thus con-

consider this our damnation, and the word of thy promise and commandement, we are earnestly moued to flie vnto thee, and humbly to desire and beseech thee to heare vs, trusting that wee shall obtaine. For thou promisest, and also commandest to looke for this, that through the good will of thy spirit, wee may bee made a spirituall Israel, and renew vs, that is to say, beget vs anew vnto repentance and godly liuing, turne vs, and with an earnest zeale of our heart drawe vs vnto thee, that from henceforth wee may abstaine frō the workes of darkenesse and death. De-

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ſtroy in vs the kingdome of ſinne, that is to ſay, exclude from vs not onely euill woꝛds and deeds, but alſo plucke out of our mindes all euill thoughts, noiſome counſels, furious effects, & the ſtinking courſes of this fleſh. Turne vs from euill wayes vnto the right path of repentance. Let our members bee ſo addict to righteouſneſſe and ſanctification, that they may bee made fit to ſerue thée. Let vs increaſe and bee plentious in all ſuch woꝛkes as be pleaſant vnto thee. Foꝛſake vs not in temptation, but rather ſtrengthen vs with that thy ſecret vertue and in-

inward power against the diuell. Bring to passe that we giue no eare to his flattering deceits, nor yet to his beautiful and glistering fallasses, lest he corrupt our mindes and abuse our flesh vnto our destruction, as at the beginning full craftily hee brought to passe by his subtile and swéet suggestions, but rather throw downe & tread vnder our féet this our cruell enemy, that wée being fréé from his deceitful tyrranny, may through thy ghostly inspiration, obtaine such peace and quietnesse in our hearts, that wee may serue thee with a cleane body and pure minde, throw

Iesu

Jesu Christ, vnto the laud, prayse and glory of God the heauenly Father, So be it.

A prayer for true repentance and the comming of the kingdome of Christ.

O Lorde and our God Jesu Christ, the scripture testifieth of thee, that when thou wast in the world, thou diddest preach repentance, and the comming of the kingdome of heauen, and after thou wast risen again, thou saidst, that it behoued thee so to suffer, and on the third day to rise againe from the dead. And that whosoeuer beléeued & were baptised should be sa-

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ued. Againe, thou full louingly didst bid them that labour & are laden to come vnto thée, thou wouldest vnlade and refresh them. Verily, the diuell is a roaring Lion, an earnest accuser of the sons of God, yea, and such an enemy of them that pertaine vnto him, as by no meanes hee neither will nor may be reconciled. Therefore wee most humbly beséech thee, that thou wilt defend vs against all the wicked temptations of this most wicked spirit, that all vice excluded, vertue and godlines may spring, grow, and increase in vs, vntill we be made perfect in Christ Iesu

Jesu our Lord and in his holy Law. Take away our infidelitie, and ingraft in our brest a true and vnfained faith. Take away pride, wrath, enuy, debate, whoredome, gluttony, drunkennesse, couetousnesse, error hypocrisie, with all kinde of vngodlinesse, and print in our heartes, humilitie, loue, chastitie, concord, puritie of life, temperance, sobrietie, mercy, liberalitie toward the poore, truth, pure holines, with all kinde of vertue. Take away from vs all that euer is of Satan, the flesh and the world, and giue vs that which onely commeth from the heauen-

ly Father, and from his only begotten sonne, and from thee that holy spirit: Teach vs all truth, enarme vs with the shield of true faith, that we may quench the fiery darts of Sathan. Grant that wee may so watch and shew such diligence, that we may perceiue his craftie assaults and dangers, that we liue not hereafter in the flesh, but rather that we abhorre all filthinesse and impuritie thereof, and that we being brought into thy kingdome, through thy precious bloud, may obtaine daily more and more perfect remission of our sinnes, So be it.

A praier

A Praier for the knowledge of Gods will.

O Lord God our heauenly Father, giue vs grace that wee may neuer cease diligently to call vpon thee, and with most humble minds to desire thee, that through thy great mercies, wee may bee fulfilled with plentious and rich knowledge of thy diuine will, and that we may increase daily more and more in the vertue of the word of God, the vse of preaching and ministration of the Sacraments: which knowledge of thy will is a spirituall knowledge and an heauenly science.

whereby wee being alſo indued, doe thoſe things that are right and pleaſant before thee, yea, where-with wee haue ſuch knowledge, that wee take nothing in hand, but that onely which thou moſt of all doeſt approue. Grant that we being fruitfull in good workes, may increaſe in the ſame knowledge, that we may be made ſtrong in all vertue & godly power, according to the exceeding abundant glory of thy Maieſty, and that we may bee inarmed with patience, long ſuffering, cheerefull perſeuerance, as well in aduerſity and perſecution, as in ſorrow and death:

death: through Jesus Christ our Lord. So be it.

A Praier for true Christian loue.

O God the Almighty Lord, which art the very loue it selfe, and hee that abideth in loue, abideth in thee, and thou in him through Jesu Christ: we miserable creatures, cry this day vnto thee with a bitter and sorrowfull heart, and for our little strength, earnestly desire that thou wilt powre into our hearts, the true christian & vnfained charity, through the holy Ghost, whereby wee may loue one another, not only in words,

but also in worke, that we may abundantly declare our faith, as newly borne from above, of the immortall seed by the word of the liuing God: Helpe vs O God, and giue vs so much light, that we may know perfectly all fained loue, where with we behold our selues, and our false boasting, which commeth not from a pure heart, least vnder the pretence of loue wee doe against faith, and against the godly truth, and by this meanes fall away from the true loue, which is gotten by the same Crosse and blood of Christ. Through the same our Lord Iesus Christ. So be it.

A Praier to obtaine godly learning.

Thy seruant am I, giue me vnderstanding, O Lord, that I may learne thy commandements. For thy law is pure and vndefiled, it turneth soules, it giueth wisdome to babes: Thy ordinances are right, making hearts chearefull: Thy commandements are bright, lightening eyes. The declaration and preaching of thy words, maketh them to see that are blind, and giueth vnderstanding to the little ones. Lighten therefore my eyes, O Lord, and giue mee knowledge and vnderstan-

ding in thy holy law. For thou alone giuest wisdome, and out of thy mouth commeth prudence and knowledge. So shal I with a glad heart search thy law, and sing perpetuall praises to thy most blessed name.

A Prayer for faithfull Ministers of Gods Word.

O Lord Jesu Christ, let thy mercy moue thee to haue pitty and compassion on vs, which being destitute of all other helpe, wander abroad, and are dispersed like sheepe that are without a Shepheard. And for as much as there is much harueſt, and few worke-men. sent

send forth thou which art Lord of the harueſt, many faithfull worke-men to finiſh it. And thoſe that thou ſhalt ſend, indue and repleniſh them with thy grace, yea, guide them, that they may bring forth much fruit, that ſuch as beléeue, may plentiouſly be gathered into thy barne, that there may be plenty of that pure ſpirituall wheate vnto thy praiſe, which liueſt and raigneſt with God the father in the vnity of the holy Ghoſt, very God for euermore. So be it.

A Praier for Magistrates.

O Almighty everlasting God, of whom al power is ordained, wee commend vnto thée all them, which by thine ordinance are our superiours, as Emperours, Kings, Princes, and other Magistrates, to whom thou hast committed the Sword, and giuen power to gouerne the Subiects. Wee beseech thée that thou wilt make them to be feared of the vnrighteous transgressours and that through thy gift they may ouercome the enemies of thy name, maintaine publike peace and tranquility, loke vpon and

and defend widowes, and them that be succourlesse.

Moreouer, grant to the Subiects an obedient mind, that they doe not resist thine ordinance, vnto their great hinderance, but that they diligently obey their Magistrates in al lawfull things, not onely for the feare of paine, but also for conscience. Through Jesu Christ our Lord. Amen.

A Praier for the common people.

O Mercifull euerlasting God, thou knowest right wel how earnestly our most cruell aduersary Satan, wandreth about the con-

congregation of the faithfull, and through the weakenesse of our flesh bringeth in among vs manifold incommodities, diseases, and sundry temptations.

In consideration whereof, we are prouoked according to the commandement of thy sonne our Lord Iesus Christ, continually to watch, that is to say, to vse feruent praier.

Wherefore we desire O most mercifull father, that thou wilt helpe and comfort them that are afflicted, lighten them that are blinde, teach the ignorant, grant to the weake strength, shew the pathes of thy way to them

them that are going already, send daily the encrease of grace, and giue them that haue obtained some perfection of godlinesse, constancy and stedfastnesse, that euery one of vs according to the measure of the gift of his faith, may be made perfect, through Iesus Christ our Lord.

A Prayer in affliction.

O Most gentle redæmer, which art alwaies mercifull, and a Sauiour, whether thou sendest vs prosperity or aduersity, this is a token of great mercy, and of louing kindnes, that by afflictions, as curing salues

ſalues, thou doeſt heale the inwarde man, and by temporall paines, prepareſt vs vnto euerlaſting ioyes. And for as much as thou haſt before declared vnto vs euen by thine owne ſteps, that this is the way vnto the true felicity, grant I beſeech thée, that I may patiently and obediently drink out of this cup. Verily theſe things are vnto fraile nature very grieuous, but yet thou ſuffereadſt more grieuous things for me, and I haue deſerued farre more grieuous things which haue ſo oft deſerued hel. Notwithſtanding thou knoweſt the frailty of mans condition, and therefore e-

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uen as that merciſull Samaritane, poure into our wounds wine, which fretteth and ſharpely biteth our vices, and put to it alſo the oyle of conſolation, through the which wee may ſuffer thoſe things, that are intollerable to vs. If it be thy pleaſure to increaſe my paines, giue me alſo the gift of patience, and grant that theſe afflictions of the body, may turne vnto the remiſſion of my ſinnes. Or, if thy fatherly pitty bee contented with this gentle chaſtiſement, wherewith thou didſt now nurture me, then let mee receiue at thy hand my health againe, that I may

may giue thee thankes for both, that is, because thou hast mercifully chastened mee thine vnprofitable seruant, and also taken away the bitternesse of my affliction with the sweetnes of thy comfort, so shall I remember thy benefits, and sing praise and glory to thee for euer and euer world without end. Amen.

A Praier against the enemies of God.

AY Lord thou puissant, strong, & mighty God, which destroiest the counsels of the vngodly, and riddest away the tirants of this world out of the earth at thy plea

pleasure, so that no counsell or strength at all can resist thine eternall wisdome and euerlasting determination, which thou hast appointed by thine vnsearchable wisdome from the beginning. Wee thy poore creatures, simple wretches and vnprofitable seruants, doe most instantly and hartily desire thée, for the loue that thou hast to thy wel-beloued and onely begotten sonne, our Lord and Sauiour Jesus Christ, that thou wilt looke vpon thy owne cause, for it is time O Lord, and bring to naught all those things that are or shall be appointed, determined, and fully a-

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gréd vpon among the wicked against thee, and thy holy word. Let not the enemies of thy truth oppresse thy seruants which séek thy glory, tender the aduancement of thy pure religion, and aboue all things, wish in their heatts, that thy most holy name may onely be glorified among all nations.

Whatsoeuer the vngodly goe about contrary to thy glory, let it not take effect, yea, rather destroy it, and vtterly bring it to nought, that all men may know that thou alone art that Almighty and euerlasting God which rulest and subduest all inhabiters of the earth, from

from the highest to the lowest, after thy most holy will and pleasure. But to them that walke not in the counsell of the vngodly, nor tread the way of sinners, giue thou prosperous successe, that their holy trauels and vertuous enterprises may come vnto a godly end. Defend them, that they sit not in the chaire of the pestilent scorners, which spitefully railing on thy truth, doe defend with high tyrranny both their wicked doctrine and liuing. Grant to thy seruants the mouth of thy wisdome which no man may resist, whereby they may know that thou alone art

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the Lord, and that none is to bee compared vnto thée, all the enemies of thy godly trueth with their wicked counsels, destroy and put out of the way, that we may with feruent minds receiue the trueth of thy most holy word, order our life according to the same, and sing perpetuall praises to thy most blessed name, world without end, through Iesu Christ thy sonne our Lord. So be it.

A Prayer for vnity in Christian religion.

O Euerlasting and mercifull God, which art the God of peace, loue, vni-

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ty and concord, and not of strife, debate, discord, and confusion, thou seest how miserably thy holy congregation is rent, torne, and diuided into diuers sects, while fleshly men leauing the wholsome instruction of thy most blessed word, which is the alone trueth and righteousnesse, set forth and maintaine euery man as his fancy leadeth, things of their owne braine, inuented by carnall wisdome, without the authority of thine vndefiled law. And hereof commeth it to passe, that so great dissention raigneth now a daies in the world, and that so many di-

diuers sects, schismes, and heresies spring vp in euery place, vnto the great perturbation of the Christian publike weale. For so long as men set aside the rules and ordinances of thy holy Scripture, and appoint things of their owne imagination, Christian peace and vnity of spirit can haue no place among vs. Therefore we wretched sinners, doe pray and most feruently desire thy great mercy, that for as much as there is but one euerlasting God, one faith and baptisme, which we all profesle, that call one thy name, thou wilt through thy onely spirit gather together such

such as are disperſed into diuers ſects, into the vnity of true and pure vnderſtanding thy woꝛd, and bꝛing them againe into one body, that there may be no diſſention among them. But ſpecially O moſt mercifull father grant, that we which doe bꝛeath, and foꝛ our little power labour vnto the true vnity in Chꝛiſt, may lay aſide all diſcention, and ſæke that thine onely euerlaſting teuth, which is contained in thy woꝛd, that we together may growe into one iudgement, ſentence, and minde, and euermoꝛe guide and leade vs againe that we with one perfect agrément of

of minde, and one mouth, may praise and magnifie thée, the celestiall father of our Lord Jesu Christ, through the same Jesu Christ thy Sonne, and the holy ghost. So be it.

A prayer for spirituall ioy.

O Lord Jesu, the redéemer and comforter of mankinde, which hast prepared for them that forsake the vaine pleasures of this world for thy loue, farre better delectations, through the holy ghost, that most swéete comforter which the world knoweth not, measuring the griefes of this life with inward & secret comforts,

forts, wherewith wee being refreshed, may runne vnto thee with the more chéereful mindes. I beseech thee, that the anointing of thy spirit, may continually make my minde merry with healthfull toy, and the oyle of gladnesse, which liuest and raignest, with the Father and the same spirit, very God world without end, Amen.

A praier for the glory of heauen.

O Lorde Iesu Christ, which art the only and euerlasting Sonne of God the Father, which also becamest man for our sake, that thou shouldest bring vs

vnto God, at whose right hand thou sittest: grant that we may be conuersant now with thee, throw faith in the holy Ghost after an heauenly manner, and after this exile and banishment wee being illuminated with thy brightnes, may remaine with thee for euer, which liuest and reignest with God the Father, and the holy Ghost, very God, world without end, Amen.

A thanksgiuing to God for his benefits.

O Lord God our heauenly Father, wee right heartily thanke thée for thy manifold and inestimable bene-

benefits, which thou hast giuen to vs, deseruing nothing lesse then to receiue of thy bountie so great kindnesse. We thanke thée, that it hath pleased thée of thy great mercy, first to create and make vs according to thy likenesse, and to place vs in ioyful Paradise, there perpetually to haue remained, if through the subtile, and deceitfull suggestions of Sathan our aduersarie, we had not transgressed thy most holy commandement. Wee thanke thee also, O most bountious Father, for thy louing kindnesse which thou shewest vnto vs, when wee were all perished and

lost, through the sinne of Adam. For when thou mightest iustly haue condemned vs, and cast vs into perpetuall damnation, thou like a Father of singular loue haddest pitty on vs, and sauedst vs by Iesus Christ, which gaue himselfe a ransome for all our sinnes, and paide sufficient price by his precious bloud for al our wickednesse. Neither wast thou thus contented hee should onely die for our sinnes, but thou didst raise him also againe for our iustification, to make vs righteous in thy sight. Moreouer, after that hee had shewed himselfe vnfainedly aliue to his Apostles,

stles, by manifest and euident tokens, certaine dayes after his resurrection, thorow the power of his Godhead, ascended vp into heauen, perfect God, and perfect man, where hee sitteth on the right hand, and maketh intercession for vs, being our only Mediator and alone Aduocate.

From thence we looke for him to come againe at the day of Iudgement, not as a cruell Iudge to condemne and cast vs away into perpetuall damnation, but as a most louing Lord & gentle Sauiour, to carry vs with him into perpetuall glory, there alwayes to remaine

n euerlasting ioy, prayſing thée world without ende. For theſe thy moſt bountious gifts, & for other innumerable, which daily thou giueſt vnto vs of thy great mercy, we thanke thée moſt gentle & mercifull Father, deſiring thee with all humbleneſſe of minde, that thou wilt giue vs grace through thy holy ſpirit, not to be vnthankefull, but to walke worthy of this thy kindnes, and ſo to behaue our ſelues in this wretched world, according to thy word, that at the laſt day, wee may bee found in the number of them, to whom thy onely begotten Sonne, our Lord and

and Sauiour Iesus Christ shall say, Come ye blessed of my Father, possesse that kingdome which was prepared for you, from the beginning of the world. Lord let it so come to passe, Amen.

Another confession of sinnes.

O Lorde Iesus Christ, which art the onely and alone physician of the woonded conscience, we poore and miserable sinners, trusting on thy goodnesse and grace, doe heere briefly shew vnto thee the euill tree of our heart, with the rootes branches, leaues, and fruits of

the same. For thou doest no lesse consider, weigh, and ponder the inward lustes of our heart, which is froward and vnsearchable, then these outward grosse sinnes, that we wickedly commit either in word or deed. Therefore we beseech thee, that thou wilt mercifull circumcise & cut away our stony heart: yea, for this old hart, create in vs another new heart, replenish it with thy spirit, water it and make it moist, with the iuyce or humour of heauenly grace, and with the fountaines of spirituall waters, that th inward poison and noisome iuyce of the flesh may bee dryed vp,

the cuſtome of the old man aboliſhed, and our heart after this no more bring forth thornes and cockle, fit ſtuffe for the fire, but ſpirituall fruits in righteouſneſſe and holineſſe vnto everlaſting life.
So be it.

A Summon to Repentance, giuen vnto Christians for a looking Glasse.

IF wee would consider (deare Christians) the inestimable graces of our louing God powred forth vpon vs, that haue nothing at all deserued his fatherly loue, it were sufficient to moue vs sinnefull and wretched creatures, not onely to walke in godly integrity & holynesse of life, but continue our obedience towards him, that like

like a moſt carefull Father and gracious God, ſeeketh by all meanes poſſible that may be to nouriſh and feed vs both in ſoule & body. In ſpirit & ſoule, by the operation & working of a liuely faith, through his diuine grace, wee are prouidently fed, in the truth of his eternall Teſtament, with the ſweeteſt fleſh, and drinke the deareſt bloud of our immaculate and ſpotleſſe Lambe Chriſt Jeſus. who giueth himſelfe moſt willingly to all thoſe that conſtantly beleeue, not carnally, but ſpiritually, & that freely without our deſerts. In body generally, our weake na

tures

tures most carefully by his only goodnesse are fostered from his bountifull hands with meate, drinke, and all other the glorious gifts of his grace, without ỹ which we could not continue. But (alas) neither the one nor the other is of vs accepted, and receiued as it ought to be, for as we enter into contempt of his graces, liuing carelesly, as men carnally, & worldly affected, so loath we Christ Iesus, and contemne in our actions (as lip labourers) the Gospell of his grace, and thereby despise Manna, I meane the spirituall Lambe, that feedeth with his blessed flesh,

flesh, and cherisheth with his guiltlesse blood our hungry soules.

2. Wee are Christians by name, but contrary to Christ in deed, wee professe him carnally with wordes, but our hearts are far from him, we are busie talkers of the Gospel, but are ashamed to bee earnest walkers after it: we liue lasciuiously, prodigally, and wantonly: wee that were contracted to Christ in our new regeneration, are now wedded to our vntamed lusts, & straying affections. We that had vowed by an inuincible faith, to make our rest in Christ Iesus, haue giuen our

our consents to Sathan as the enemies of Christ, and are lulled fast a sleepe in the sinnefull cradle of our owne securities. Thus as people past grace, wee are become wilful truce breakers of his holy commandements, contemners of his blessed covenant, periured people, and creatures wilfully forsworn: forgetting our new birth in Christ Jesus, who hath made the attonemẽt for our offences, appeased the fury of our Creator, cancelled the bond of our trespasses, and broken asunder: yea, euen to very peece-meale, the seale of our condemnation, which wee deseruedly had

had heaped vp vnto our selues. As we forget these his great & inestimable rich graces, so doe wee also call from our memories (for the most part) his bloudy death, painfull passion, and triumphant conquest, hee hath made for our sinnes on the crosse. The sharpe and most seuere battell, that he fought for vs against the world, sin, death, and all the power of hell, is of vs nothing at all remembred, & yet we will be Christians by externall profession & outward shew, when as within wee are full of all that which makes vs Anti-christians, or Nullifidians: but the greater shall

be

be our plagues, in the day of desolation.

3. We persevere, and go forward in the waies of our uncleannesse, soyling our selues both in body & soule, with the blemishes of our corruption, and as wee despise his celestiall graces, & contemne his grieuous torments, hee suffered on the Crosse for our iniquities: so, like shamelesse Epicures, & beastly belly gods, wee abuse his terrestriall gifts and benefits; riot euery where, and in all places ruffleth as master of misrule. Sobriety is disgraced, & drunkennesse imbraced. Humility, cast downe:

and

and Arrogancy aduanced Uertus suppʒessed, Uice aduanced, Chastity disdained, Incontinency estæmed, Truth neglected, Flattery cherished, Simplicitie banished, Deceit wel welcommed, A golden meane is vtterly abandoned, and Couetousnesse hath gotten the pʒeheminence. Charity, as conuinced quaketh, her ioynts are benummed with cold. Cruelty wʒapped in his furres. Liberality, not able to stir foʒ lameneſſe, an immeasurable niggardise, hath neither left him hands to distribute to the pooze: fæt to goe to the sicke, noʒ yet eyes to behold the indigent

gent. Hospitalitie, is very faint, and so fæble, that hæ dare not pæpe abroad to bæ sæne, and all by reason of prodigality, who I feare me hath wounded him to death. True friendship amongst mortall men is neglected, dissimulation is so deepely harboured, almost in the hearts of all estates, that iust dealing is an outcast, & bribes are taken to betray the innocent. Neighbourly loue is no more thought vpon, God is greatly dishonored, Mammon is highly worshipped, & to conclude, enuy, hatred, wrath, oppression, and the filthy fruits of all vncharitablenesse, raigneth

neth generally in all places and ages of this our last time:

4. What a whirl-pole of wickednesse are swallowed in? What a filthy sinke of Sadomitry doe wee wallow in? What a perillous puddle of vncleannesse and corruption, doe wee plunge our selues into of set purpose? Or into what a stinking channell of all kindes of impieties, determine wee to cast our selues headlong? Is God delighted, thinke we, with these our outragious sinnes? Will hee bee pleased with vnprofitable cockle, in the day of the great and mighty harvest, when

when he looketh for good and perfect wheat? Will wee giue him coorse bran, when he commeth for fine flower? O what shall become of vs then? Verily wee shall lose the diademe of life, the eternall crowne of glory, the comfortable fruition of his glorious presence, and bee thrown (as most miserable outcasts) into the dungeon of hell. Let vs therefore, e uery one of vs from the highest to the lowest, whilest we haue time, enter into our owne consciences, & by a deepe and earnest consideration, behold diligently whether we do these things that God commandeth wee

should

shoulde doe, or leaue them for the most part vndone. Thus feeling our imperfections to bee such & so great, that wee cannot performe that thing, which God by his word and will, hath tied and fast bound vs vnto: let vs not cease by the invocation of his holy and blessed name, to desire the assistance of his holy spirit, with humble and contrite hearts, that by the effectuall and lively working therof, we may indeauour our selues to walke in the light, to shunne the darknesse of death, to liue as it becommeth godly and well affected Christians, to cast off the

the old Adam, and to cloath our selues with Christ, the new & heauenly Adam, and then his grace to supply our wants, his righteousnesse shall couer our imperfections, sinne, death and hell, shall die in vs, and wee shall liue to him, by whose blessed merits we are sanctified for euer and euer. But if wee will harden our hearts in our wickednesses, and stand vp in our sinnes against the Lord, as our forefathers haue done, that wilfully rebelled against his maiestie, we shal not only with them, curre his heauenly displeasure, but suddenly, with his mighty arme, bee confounded,

ded, in the imaginations & deuices of our owne hearts.

5. Now let vs see what God requireth of vs his creatures. First and aboue all things, he hath giuen vs an especiall charge, to serue, honour, worship, praise, and glorifie his holy name, and as God is truth, so loketh he to be worshipped of vs in spirit & truth: neither may we giue, or attribute that praise, honor and reuerence, that to him belongeth, to any other, for the Lord our God, is great, mighty, & a iealous God, his wisedome is infinite, and his kingdom hath no end: the Scepter of his seat, is a righteous

Scepter,

ſcepter, and his dominion ſhall indure for euer. This our God was, and is without beginning and ending, and this our God in purity and holineſſe muſt bee worſhipped of vs from the beginning of our daies, euen to the finiſhing and ending of our liues, in ſpirit, and truth: for gracious is the Lord our God, & his trueth ſhall continue for euer. Let vs therefore, if we will worſhip the Lord our God truly, walke before him in innocency, continually ſtand in awe of his diſpleaſure, humble our ſelues with reuerence before the throne of his grace, come before his

presence with ioy & thanksgiuing, shew our selues glad in him with Psalmes, and speake good of his name: for he by his wisdome, of nothing, hath made all things, and the seate of our God is the glorious heauens, and the whole earth is his foote-stoole, and other Gods besides this our God, there is none, his name be blessed and praised for euer and euer.

6. If we will worshippe this our God, namely, the Father, Sonne, and Holy Ghost, three persons in trinity, and one only God, we must indeuour to cast away the loathsome leauen of the proud

proud Pharises, that boasted of their own righteousnesse and iustification, and earnestly desire with humble, lowly, & contrite harts, to be made new dowe, that is, that our consciences, mindes, and soules, may be throughly seasoned with the most precious balme of his grace, by the power whereof, through Iesus Christ, & the comfortable guiding of the holy Ghost, we may bee directed in all trueth, and therein by his prouidence so strongly confirmed, that neither the temptations of Sathan, the sinfull suggestions of the flesh, the pollicies of his deceiueable mini-

sters, that are possessed with the spirit of lies, teaching their owne traditions, nor the vaine and fading corruptible pleasures of this wicked world, bee able to prevaile to with-draw vs from the worshippe of our God, but that wee may as it becommeth godly & true regenerate children, perseuere and goe forward from vertue to vertue, and constantly continue with clean hearts, vndefiled consciences, and purified soules, in the seruice of our God, and then hee will become our shepheard, and we shall be the sheepe of his pasture, hee will remaine our gracious

and

and louing father, and wee shall bee the children of his blessed inheritance, which our Christ hath purchased for all those that beléeue, with the price of his heart blood.

7. If we will worship God, we must loue him, because hee is the fountaine of loue, and loued vs from the beginning, euen when we were his enemies: for what loue could bee greater then this, to giue his onely begotten Sonne Iesus Christ to suffer for our sakes al the torments that could bee deuised, and beare the heauy burthen of his Fathers displeasure, and thereby to

make vs that were the chil-
dren of death, the heires of
life and saluation. O ines-
timable loue, and abundant
kindnesses granted vs frée-
ly without our deserts, e-
uen when we were the chil-
dren of damnation, and the
very fire brands of hell.
Who for this his excéding
loue and grace, would be so
vnkind, but to loue him a-
gaine, that for all these his
bountifull bestowed bene-
fits, craueth nothing at our
hands, but loue. May, who
forgetteth not this his great
loue, and recompenceth him
with monstrous ingrati-
tude? who worshippeth him
in heart and mind, as hee is

com-

commanded? nay, who pro-phaneth not his honour and glory? who is obedient to his blessed will, and heauenly ordinance? nay, who impugneth not his statutes, and breaketh not his commandements? Are these the fruits of Gods glorious seruice that hee requireth at our hands? doe wee as wee are commanded? doe we our diligent endeauour to cloth, and adorne our selues, by the inuocation of his holy name, or by the hearing of his heauenly word, with the spirituall Adam Christ? nay doe we not rather deuise to resist and couer our selues with the transgressions of

our old parents, to the condemnation of our bodies & soules eternally.

8. Thus through the hardnes of our hearts, that worship God with our lips, and denie him in our deeds, the body of sinne is made most strong and mighty in all abhomination, ready to practise the workes of darknesse, to leaue the worship of our God, and to serue our ancient aduersary Sathan the diuell.

Thus our innocent soule, the very true image of God, is by the sinfull actions of our bodies wounded wofully to eternall death. She mourneth wofully, but where-

regardeth the soules lamentation? The outward man is given to pleasure, ease, and much vanity. The soule is restlesly pinched with penury and paine: shée through the actions of the flesh is garnished of the vesture of Gods grace, though the man of sinne be pranked vp in monstrous pride. The flesh is stout and sturdy, the soule is faint and féeble. The flesh is lusty and healthy, posting after pleasure: the good soule is sicke and sorrowfull, for want of the féeling of Gods grace: the flesh is affected to all kinde of iniquity, and thereby the soule is dangerously woun-

ded with transgression; so that both body and soule is become most monstrous in the eyes of the Lord our God, and all because we will not learne to worship him, nor to walke in his waies: but who is hee that consdereth these things? May, who is not rather delighted to worke wickednesse, and to doe euill. Verily, all haue declined, from the highest, to the lowest: and to be short, God hath from his dwelling place looked downe to the inhabitants of the earth, and knoweth that there is no gwdnes ameng the sons of men. Who hasteth to shroud himselfe by an earnest

neſt deplozation of his ſins, vnder the couert of the glorious wings of Gods grace? Nay, rather who wandzeth not wide from his heauenly verity, and ſæketh by the continuance of his euill, to heape vp vengeance to him ſelfe in the day of wzath: who pzepareth himſelfe to watch, and kæpe ward fez the comming of Chriſt in the Cloudes: Nay, who ſlæpeth not ſoundly in the vncleanneſſe of his owne heart: who ſtriueth in theſe dangerous daies, to vanquiſh and ſubdue the loathſome luſts of his owne fleſh: nay, who hath not a græedy, and an inozdinate deſire, to thirſt

and

and hunger after his owne filthinesse: very few are they that find the way to worship God according to his holy ordinance. Who fighteth like a good souldier manfully vnder the glorious ensigne, or blessed standard of our gracious Captaine Iesus Christ, against the world, the flesh, and the diuell? Nay, flieth not like a coward from the battell, giueth not ouer the fight; forsaketh not the field; refuseth not his redéemer, cleauing to ỳ world, pampering himselfe in all kinds of vncleannes, & yéelding most willingly to satan, which to remember is a thing most lamentable.

9 Are

9. Are wee not thus sinnefull wretches, that aduance our selues in wickednesse against the Lord of al power and maiesty, what deserue wee in this doing, any other then eternall death and destruction of bodies & soules? O that the painefull passion, and the bloody wounds that Christ suffered on the Crosse for our sinnes, cannot pierce our flinty and stony hearts. Alas wretches that wee are, doe we forget how painefully hee hath paide the price of our redemption? O what shall become of vs, that goe about to tread the blessed blood of our Messias vnder our

our feet? Shall not the viols of his wrath bee powred forth vpon vs? yes verily: for iust is the Lord, and his iudgements are true. Whilest we haue time therefore, let vs conuert and turne to the Lord our God: for hee is mercifull, full of compassion, and louing kindnesse. Let vs no longer remaine the seruants of sinne, but doe our endeuour, with all humility, to serue with feare and reuerence the Lord our God: and then shall we to the comfort of our soules, enioy the chærefull light of his glorious countenance, wee shall graciously be deliuered from the snares of death,

death, be set free from the captiuity of Sathan, and be restored to his fauour and grace, who is more ready to heare, then wee are to call, more willing to open vnto vs the rich store-house of his mercy, then we are to knock at the gates of his grace: verily our sweete Christ is more desirous to finde vs, that are lost sheepe, then we are to seeke after him our shepheard. For the Lord our God is slow to wrath, and ready to accept the oblations of our sorrowful hearts, which is the sacrifice that pleaseth God. Neither hath the Lord delight in the death of a sinner. It is his ioy, when

when we conuert from our euill, and bring forth the fruits of repentance. For Christ himselfe hath giuen vs this gracious aduertisement, to our exceeding solace, comfort, and consolation, saying: There is greater ioy among the Angels in Heauen, ouer one person that heartily and earnestly conuerteth from his sinne, then there is ouer ninety and nine iust persons, that neuer did offend. O happy and blessed saying: He that hath eares to heare, let them heare, and let them whose conscience is ouer-laden with sinne, craue of the gracious caller Iesus Christ, with

with weeping eyes, heauy hearts, and groning soules, that it would please him to continue his cal: Come vnto mee you that labour and are heauy loaden, I will refresh you; my yoke is sake, and my burthen light. If thy sinnes be as red as Scarlet, I will make thée whiter then Snow. Are thy sinnes innumerable? Surmount they in thy sight the sandes of the seas? Dispaire thou not: for my mercies exceede thy sinnes a thousand fold. Hast thou broken the will of my Father, and thy God? Come vnto mee, though thy offences bee neuer so great, I haue for thée fulfilled the Law:

Law; my righteousnes shall bee thine: I will heale the sores that Sathan hath made into thy soule through sinne, and by mee thou shalt be accepted where thou wast refused: Hast thou spent thy patrimony vnthriftily? hast thou gone a whoring after strange Gods? Linger not the time, neither put it off from day to day: I call thee now, say not thou to morrow; but come euen now when thou art called, though thy sinnes be heauy, I will ease thee of thy burthen, yea, I will louingly, if thou come at my call, lift thee vp from the dangers of the second death, and giue thee life and

end:

endleſſe glory in the Kingdome of Heauen.

10. Beſides, labour to come vnto mee by faith and earneſt repentance, I will releaſe thee from the ſinne that hangeth on ſo faſt, and grieuouſly oppreſſeth thee: I will pardon and forgiue thee all that is paſt, I will iuſtifie thee in my death & paſſion, I will couple thee to my ſelfe, with the yoke of my fauour, my burthen is light, thou maieſt eaſily beare it, it ſhall not be troubleſome to thee: come quickly, therefore come, my grace ſhall cleanſe the corruption of thy conſcience, and heale thy leaperous ſoule, I will

abide

abide in the temple of thy body, and keepe thee from vncleanneſſe, and thou ſhalt haue thy dwelling in mee: Haſt thou blaſphemed my name? haſt thou delighted in theft? haſt thou beene a bearer of falſe witneſſe againſt the innocent? haſt thou defeated the widow of her dowry? haſt thou robbed the fatherleſſe of his right? haſt thou broken my Sabboth which I commanded to bee kept holy? O come, come vnto me, ſet aſide all dangerous doubts, I will heale all your infirmities, ſinne ſhall not harme you, death ſhall not grieue you, neither yet ſhall your aduerſary ſathan, nor

nor all the power of hell be able to prevaile against you, for I my selfe will not faile you, I will be with you to the end, and in the end. O come unto me, come unto me, there is none that can helpe you, or doe you any good but my selfe, no not one: you are sinfull Samaritans, I see the condition and estate that you remaine in. You are fallen into the hands of hatefull theeues, you are wounded with the fiery darts of the divell, you are compassed round about with the snares of death, you are bound fast hand and foot with the chaines of damnation, and there is no reme

die

by left for you except I take you in hand. For neither can the Priest, nor the Leuite doe you any good. I cal, come vnto me, I will cure the vgly vlcers of your soules, I will heale the festered sores of your soule mindes, I will willingly take away from you the gnawing canker of your corruption, and there shall no euill happen vnto you, for I will deliuer you as adopted sonnes by grace, a sacrifice of sweet smelling incense into the hands of my Father, and your God, with whom you shall after this your transitory pilgrimage liue in continuall ioy, perfit peace,

peace, and lasting blessednesse.

11. But if we refuse the calling of our Saviour Christ, that came lovingly, not to call the righteous, but sinners to repentance: we doe nothing but deceive our selues, incurre his heavy displeasure, make our selues the seruants of sinne the slaues of death, and the heires of eternall damnation. God therefore, who is the Lord of time, to whom all times are in subiection, in this time, tie vs to the time of our calling: For delay bringeth danger, and danger in time, bringeth death. Now is the acceptable time of

of repentance, come therefore with a penitent heart, & a contrite spirit to Christ, and put not off till to morrow, now is his grace offered, prostrate thy selfe therfore before the throne of his mercy, and by a liuely faith, & earnest repentance, receiue it with reuerence, praise, and thankesgiuing, and sith now thou maist be released freely from the intollerable burthen of thy sinnes, refuse thou not the inestimable grace and fauor of the Lord Jesus, who willingly and gladly goeth about to yoke & couple thee to himselfe: For the greatnesse of his mercies shal be a

ſufficient bulwarke, and ſtrong fortreſſe of defence, for thee to ſtand ſafely againſt all the aſſaults of Sathan. Therefore, ſith thou art vncertaine of thy time, continue not in thy ſinnes till to morrow; for, he that offereth thee remiſſion of all thine offences now, may refuſe and forſake thee to morrow; for, the Lord thy God will not be inioyned to tarry thy appointment: therefore come now, repent and amend, hearken to the courteous call of thy Redéemer, worſhip and ſerue the Lord thy God this day, with feare & reuerence; for thou knoweſt not whether thou ſhalt

liue to ſée thy prescribed, & appointed to morrow. If thou die in thy ſinnes and wickednesses, thou in his exceeding iuſtice, (as the ſeruant of ſin) ſhalt be confounded and ouerthrowne. But is this all? No, for after this thy bodily death, the paines whereof indure but a while, the worme of thine owne conſcience ſhall torment thee: yea, thou ſhalt become ſubiect to the ſecond death; the torments whereof are endleſſe; and ſhalt continue for euer in the dungeon of Hell, whereas the flames neuer goe out, but the fire remaineth vnquēchable.

Beware

12: Beware therefore, that thou contemne not the rich graces of God, when they are laide forth before thee, for to sinne wittingly and wilfully, against the Lord, in hope of his mercies, is a thing of all things most detested in the eyes of his diuine Maiestie. But these things are nothing at all considered amongst vs, for generally, though we be diuersly called home, to the sheepfold of his abounda nt grace, yet haue we hardned our hearts with our forefathers, and murmur with them, as disobedient rebels against the Lord our God. We haue made deafe

our eares to this end and purpose, that wee will neither hear, the ſwéet & gentle calling of vs home to himſelfe in the Goſpel; nor yet enter into the déepe conſideration of his terrible threatnings, and grieuous comminations pronounced againſt vs. And is this all? No, we haue moſt contemtiouſly blinded our wretched eyes, with the vaile of our owne ſecuritie; ſo that we ſtand ſturdy in our own conceites, rather prouoking the Lord our God, in his iuſtice to haſten our ſpédy deſtruction, then otherwiſe to moue his Maieſty, by earneſt repentance,

to

to ſtretch out the ſiluered Scepter of his exceeding fauour, and loue towards vs. O curſed creatures that we are, though we ſée and heare that Chriſt our Sauiour, is ready at all times, to open and ſtretch forth the armes of his compaſſion and pittie towards vs, & to imbrace vs louingly, yet will we not come neere him: no, we runne farre off from him, we are ſo inflamed with the loue of this wicked & wretched world: we are earthly affected: we regard not heauenly felicity: we are groſſe, and carnally minded: wee we are not ſpiritually inclined: wee are addicted to

worldly pleasures: wee weigh not the ioyes celestiall: we striue heere, in this vaine and transitorie life, for worldly promotion: we labour not to bee vessells of of honour: we seeke to accumelate, gather, and heape vp vnto our selues, worldly riches which are vncertain, and indure but a while: we haue no care at all for the inestimable treasures of the heauenly kingdome: we are well pleased to walke in the broad way of our perdition, but the narrow way that leadeth to life, is hard for vs to finde. A lamentable case, that wee will not come when we are called to

Christ

Christ Jesus: A grieuous thing, that wee will not relent and fall downe before the Lord our Maker. And a thing as dangerous that we neither can, nor will learne to serue and worshippe him with reuerence, and namely, in spirit and truth, as hee hath commanded in his [illegible] Masse, what should

I say, the guiltinesse of Adam, whose children weare, hath polluted our consciences, the suggestions of the enuious serpent, sticke still in our hearts, the flatteries of deceitfull Eua, our grandmother in Adam, hath vtterly bewitched our vnderstanding, and the taste of the for-

bidden fruit, remaineth still in our mouthes. Thus our contempt of vertue is mightily increased, our disobedience greatly multiplied, and in manner, all feare of God is banished from our memories.

13. Who indeauoureth to serue God, with innocent Abel: slay,

Cain hates the Lord, and bathe with their hands in the bloud of the faithfull. Would the old world be reformed by Noah, to conuert from their sins and wickednesses committed against God? no, they hardned their hearts in their iniquitie. And doth not this new world

world the like? yes verily: Was the old world vtterly destroyed, for the continuance of their euils? and shal not this new world perish, that surmounts the olde world, in all abomination & vncleannesse? yes verily: Could the preaching of Lot rouze vp the Sodomites, & the Gomorians from their detestable filthinesse? no, no more will our great Cities and Townes be conuerted, by the Patriarkes, the Prophets, Iesus Christ himself, nor his Apostles. Were the fiue Cities destroyed from heauen with fire and brimstone, for the contempt of Gods graces? A thousand,

thousand, of our Cities, that abound in all kinde of euill, shall likewise perish & be destroyed, vnlesse we repent. God therefore, whilest wée haue time, giue vs grace to conuert and amend, for the day of our visitation is at hand, and not farre off. Were the Iewes the peculiar & chosen people of God? yea verily: Did they rebell and murmur in the wildernesse against him, and doe not the Gentiles the like? had the Iewes a longing after Quailes? Were they weary of Manna, and doe not the Gentiles grædily hunger after Pharohs flesh-pots? Had the Iewes their desire?

deſire? Let the Gentiles take hæd by them, that God giue them not ouer to follow their owne affections? Did not many thouſands of them periſh, whileſt the meat was in their mouthes? and ſhall not hee in his iuſtice, deſtroy and conſume vs, that long after leaſings, and are weary of the truth? O that the remembrance of theſe things, could take dæpe rot in our hearts. O that theſe examples, & ſpectakles of GODs iuſtice, might ſuffice to terrifie our guiltie conſciences, and inforce vs to cry out, & wæpe bitterly with the Prophet Dauid, for our manifolde

ſinnes

sinnes committed against the Lord our God. I would to God, that with Lot, wee would goe forward in godly zeale, perfect puritie, & singlenesse of heart, but it will not be: We are wilfull lookers backe with Lots wife, to beastly Sodome. I would to God, that with Lot, wee would faithfully credit and beleeue, that the Almightie hath spoken, & is fully determined, in his exceeding iustice to bring to passe: but with Lots wife we are incredulous, we are becom turnbacks: suppose that the maiesty of God, is sufficient to bring to effect, that thing which prouidently hee hath decréed.

14. There is no one thing more abhominable vnder the heauens, then is the intertainement of infidelitie and vnbeliefe. For where this monstrous euill is resident, there is no hope of saluation, no feare of God abiding, nor no kinde goodnesse to be expected, for Infidels and vnbeleeuers, the Lord God will indge. This infidelitie misled proud Pharao, who regarded not the sayings of the Prophet Moses, but hardened his heart in such condition, that neither the messenger of God, nor signes and tokens were of him esteemed or regarded. And albeit

beit God sent diuers and sundry plagues, to make his power knowne, yet would not Pharao, let goe the Lords people. But God the Lord of hoasts, heard the gronings of his peculiar people, that were by the cruel Egyptians diuersly afflicted, and with a mighty and out stretched hand, deliuered them from the hands of their enemies, and led them safely thorow the red Seas, wherein Pharao and his hoast perished. Loe heere an especiall token of Gods fauour, shewen to his people, whom in mercy hee graciously preserueth from danger: & an exceeding note,

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worthy to bee considered of his diuine iustice, wherein, to the comfort of the faithfull, he in the fulnesse of his displeasure cõfounded their enemies. This infidelitie, for al the good that the Lord God had done for his people Israel, crept into their very entrailes, and thoroughly possessed the hearts of them, so that they became wilfull contemners of his statutes, truce-breakers of his gracious covenants, forsakers of his Lawes, and followers of their owne imaginaons: for they set vp a golden calfe in Horeb, and worshipped the same as God. This infidelitie made bloud-thirsty

Iez a-

Iezabel, to delight in the blasphemous Priestes of Baal, and put to the edge of the sword the Lordes Prophets: but God in his iustice rewarded her, she was throwen from the top of an high tower, brake her neck, and the dogges did eat her flesh, & lapped vp her bloud. This infidelity, made Achalia become a worshipper of strange Gods, and to renounce the liuing God of Israel, but her end was shame and confusion. This infidelitie, made Dauid to distrust in the Lord, and to affie him on his owne strength, in that he numbred his people: but the plague of pestilence, took away

away therefore and tenne thousand of them in three dates. This infidelity made Nebuchadnezzer to erect & set vp a golden image, to be worshipped as God himself, of his people: but Sidrach, Misael, & Abednago, would not consent to fall from the Lord God of hoasts, neither would they giue the glory of the Lord their God to a filthy Idoll. This infideli tie, made proud Antiochus to enter into an horrible contempt of GOD, and his Law, whose people hee ceased not to vex and afflict day and night, but hee escaped not scot-free, the Lord God had a care for his Church, pre-

preserued his people, and sent his Angell to correct this Tyrant, as he was riding in his Chariot, & that in such sort that the wormes fell forth of his flesh, hee being aliue. And was this all? no, the filthy stinch of his infection was such, and so lothsome in the nostrils of his own seruants, that they were vnable to abide his presence. A notable example of Gods iust iudgements. This infidelity, made blood-thirsty Nero, cruell Domitian, monstrous Heliogabulus, and tyrannous Traian, to persecute the Lord Iesus Christ, in his members, to kill his Apostles, to con-

temne

temne the truth of his most blessed Gospell, to fall down and worshippe strange and unknowne Gods, and to glory and delight in their owne wickednesses and filthy abhomination, but their end was shame and bitter confusion.

15 I feare me, this monstrous sinne, is not a little favoured of vs, that professe the glorious name of our Lord and Saviour Jesus Christ, for who seeth not, that we are not great braggers of the Gospell of our salvation? but where are the fruits, that he expecteth and requireth at our hands? Is it sufficient for vs to talke

talke of Christ, with our carnall and fleshly lips, and to deny him in our deeds: What greater offence can there be committed, against the eternal Maiesty of God: Is it not a grosse kinde of infidelitie, that possesseth our cankered consciences, that we not onely hate to be reformed, but scorne to walke in the wayes that the Lord our God hath appointed vnto vs, and yet we will be counted Christians. But to talke of Christ, being carnally affected, and not heauenly minded, is a thing of all other most dangerous, to acknowledge him to bee the onely Sonne of

of God in our wordes, and not to credit his testimonies, is a thing most diuellish: for the Aduersary did the like in the desarts, when he tempted the Lord of life. If wee bee faithlesse, as I feare me, the greatest number of vs are, that remaine in this our last time of calling, what differ wee from the Diuell. And is this the way to please God, in not regarding the price of our redemption, accomplished by an eternall decree, freely, through the working, of his vndeserued grace, in the spotlesse and immaculate Lambe? No, we vsurpe the name of Christ, in this doing,

ing, wee deceiue our selues, wee tread the bloud of him that hath redeemed, vs vnder our feet, and to conclude, wee aggrauate and heape vp vnto our selues, the heauy and intolerable curse, and indignation of the Almighty: and vnlesse we conuert from our abhominable wickednesses, wee cannot escape the destruction of our bodies and soules euerlastingly.

16. But who is hee that will enter into his owne conscience, & examine himselfe, whether hee be guilty of the causes or not? or who is he that finding his conscience wounded, with the deadly

deadly dart of his transgres-
sion, and ouerladen with
sinne, will learne to acknow-
ledge his wickednesses, to
humble himselfe with Da-
uid, & say, Lord haue mercy
vpon mee, and according to
the multitude of thy mani-
fold mercies, blot out all
mine iniquities out of thy
presence. Verily in this age,
there is few or none that in-
deauour to bring forth the
fruits of repentance, for the
confidence that wee haue in
our selues, the great distrust
that wee haue in God, the
loue that wee haue to this
transitory world, the slen-
der care wee haue to Christ
and his Gospell, the dange-
rous

rous delight we conceiue in our owne force: and contrary, the vtter forgetting of Gods graces bestowed vpon vs, doe proove vs rather the children of darkneſſe, then the ſons of light: Oh, were it not an abſurd thing for vs, to bee called in this our laſt age, wherein Chriſt is ſincerely preached, ỹ enemies of Chriſt, & the friends of Beliall: who would not thinke hee had iniury (being baptiſed) to be called ſatan. But Chriſt hath ranſomed vs, not with gold or ſiluer, but with the price of his heart bloud, ought to ingraue in our remembrance, the painefull torments that he

he hath suffered for the sins of the whole world: yet who flieth not from the Ensigne of this Captain Christ Jesus, and yeeldeth himselfe a bondslaue to sinne, a seruant to Satan, and a prey to eternal damnation, & hel: For if God haue commanded vs to serue, honor, & obey him, to dedicate and offer vp our selues into his holy hands, to depend vpon him, to put our whole trust and confidence in him, and to continue his worship in feare and reuerence: Why doe wée scorne his commandements? Why yéeld wée not our selues willingly to obedience? Why are wee

become men-pleasers? Or why goe wee about of set purpose to displease our Creator, knowe we not that wee are in his heauenly hands, as the clay is in the hands of the Potter, and will wee become vessels of dishonour, in dishonouring him, that of duty wee are bound to obey? Are our hearts so hardned, that wée hinke him not sufficient to punish vs, that without ceasing prouoke him to displeasure? or are we become so farre past feare, that we will not stand in awe of his iudgements? hath lady-selfloue made vs so wilfully affected, that wee will stand thus

thus ſturdily againſt him, or hath the inordinate deſire of our priuate gaine, in this world of wretchednes, ſo deeply poſſeſſed our harts, that we vtterly caſt the vnſpeakable treaſures, of his glorious kingdom from our memories? Alas, we will cocker our ſelues in our vncleanneſſe, heape vp ſin vpon ſin, glory in our iniquity, and giue our conſents to worke euill in the ſight of our God, we are not members of Chriſt, ſonnes of adoption and grace, but children of the diuell, forlorne and caſt-away baſtards. If we will become wilfull and vnruly wantons, ſtragling

goates, refusing the good shepheard, and cleaue vnto the hyred seruaut, shall not Satan the wily Wolfe, deuoure vs both in body and soule? If we will liue carelesly, and lift vp our selues against the Lord, stand stiffe in our owne securities, and grow in the contempt of Gods eternall iustice, shall not he in his heauie displeasure, with the heauy axe of his vengeance, cut vs down in our sinnes, and then after this temporal & bodily death shall enter the second death, both of body & soule, which shall indure for euer, vexe and torment vs in the dungeon of hell.

17. O that wee would record, and call these things to our remembrances: O that wee would ponder in our owne consciences, how heauy & dangerous a thing it is, to fall into the iudgements of the lord our God. O that we would diligently consider, that as God is mercifull, louing, and amiable, to those that loue him, and kéepe his commandements: so is hee iust, terrible, and displeasant to those that continue in their wickednesses. The Figgetrée that was barren, was accursed, and thinke wee that are fruitlesse, to be blessed? Can not the good séed of the Gos-

pel, ſowne in the ſtony ground of our flintie harts, take rote at all in vs: ſhall the filthy furrowes of our cankered conſciences, in ſtead of good & perfect grain, bring forth vnſououry darnell? When the Lord of the haruest commeth for perfect wheat, will wee render him chaffe? Alacke, then moſt miſerable is our condition and eſtate, for hee that hath his fanne in his hand, will purge his floure, gather his wheat into the glorious garner of his grace, but the chaffe he will burne with an vnquenchable fire. Theſe things might forewarne vs in time, while wee haue

time.

time, to turne to the Lord our God, and to bring forth the fruites of repentance. But wee generally liue, rather like beastly Epicures, than godly affected Christians, wallowing in the myrie soile of our vncleannes & putrifaction, expecting nothing so much, as our ease, wherein we shew our selues to bee more lasie loiterers, than louely labourers in the Lords vineyard: for let vs, euen from the highest to the lowest, from the eldest, to the youngest, from the wisest, to the fondest, & from the learnedst, to the vnskilfullest: beholde our selues, in our owne imperfections, in our

owne impurities, & in our most filthy actions: and wee shal see that we are not only in the snares of hell, fettered with the chaines of damnation, & cast away from Gods fauour: but also haue iustly deserued the heauy sentence of condemnation, and that not for a day, or a yeere, but euerlastingly.

18. Now come wee to touch the canker of our corruptions, to vncouer the vgly vlcers of our vncleanesse, to set abroad the monstrous sores of our sins, and to rip vp the blaines & botches of our iniquities: in which discouery, I must rather displease, then content.

But

But if temporall minded men, that heare their Lords and maisters ill spoken of, slandered, abused, defamed, will stand vp and defend to the vtmost they can, the cause of their superiours: how much more ought the seruants of Christ Iesus, to speake in his cause, whose word is contemned, whose name is prophaned, & whose graces are ouer slenderlie regarded. Wherefore I am the bolder to say, that these things are quite cast away from our memories. What are they, that haue not giuē ouer the seruice of Christ, & are not becom the seruiters of Mammon? Where is not

couetousnes harbored: Or what one is he, though hee haue neuer so much, that liueth contentedly, and thinketh himselfe satisfied? Verily, few or none, for the loue of gold, hath so much blinded our eyes, that wee cannot finde the way to Christ Jesus. The immoderate desire, the vnsatiable lust, and the vnstanchable and grædy appetite that we haue to gape after worldly rule, lordly dignities & promotions, carrieth vs away with violence frō the seruice of God, to the sinke of perdition. This filthy auarice, the canker of all corruption, causeth vs to fal away from God,

God, to distrust in God, and to put our trust and confidence oftentimes in worldly riches, which shall waste and weare away, as the moth fretteth & consumeth a garment. So that the feare of God is not regarded, compassion is closed vp in prison, neighbourly loue is banished, hatred flourisheth, oppression ruleth, arrogancy is aduanced, and to conclude, all grace and goodnes is troden vnder foot: And yet for all this, the greediest cormorant that is, will bee a Christian: the vilest extortioner wil brag of the Gospel: & the most monstrous vsurer that liueth, will acknow-

knowledge Christ to bee the Sonne of God: but all in vaine, for to call Christ Lord, Lord, sufficeth not, neither yet appertaineth that kingdome that Christ hath purchased with his heart blood, to such proud prating Pharisies: but that celestial place of ioy and glory, belongeth to those that doe the will of God, and truly indeauour through the working of his grace, to walk in integrity and newnesse of life.

19. The strange disguistings, that at this day wee follow approueth our selues to bee the children of Lucifer, the babes of Belial, and the

the very firebrands of hell. New fashions are fauoured, the Italian cut is set by: beautie must haue a Peacockes taile, to keepe her from the sun burning: men are become effeminate, manhood is not thought vpon: the lance and the shield is nothing esteemed: Carpet knights must lull them in their Ladies laps. O loathsome world, wherein iniquitie aboundeth! O worldlings that wallow in all kindes of wickednesse, fashioning most diuellishly such ornaments, as rather make you vnreasonable monsters, than reasonable men, such roisting and reuel-

reuelling, such variety of fastical new fashions, I thinke neuer was seene such curious painting of crab-tree faces, such tauerne bushes worne in womens heads, was neuer before this frequented, such deceit, such falshood, such briberie, such polling, & pilling, such swearing, & tearing of God for trifles, such leasmõgers, such inhansing of rents, such oppression, and extortion, such whoredome and drunkennesse, such wilfull periury, & false witnesse bearing, such detracting, backbiting, and slandering, as remaineth among Christians, I coniecture: nay, I am ra-

ther

ther fully perſwaded, was neuer put in practiſe among the very Infidels, and Pagans, that neuer had any knowledge of God & Chriſt, but it ſhal be eaſier for them then for vs, in the day of our reſurrection. At what time the Lord ſhall come with power and glory, to iudge the quicke and dead.

20. But ſuch is the corruption of our weake natures, that the remembrãce of theſe things, cannot take any roote in our hearts. Repentance, is deferred from day to day, neither can the terror of Gods iuſtice, driue vs to amendment of our liues, nor his manifold mercies

cies cause vs to humble our selues before the Lorde. Signes and tokens, giuen vs from heauen, to put vs in minde of Gods indignation, are taken but for trifles, prodigious monsters, brought forth contrary to nature, in the course of conception, cannot moue or awaken vs: neither thinke wee that heauen, when it threatens vs for sinne, doth presage our ruine or destruction. And in these points, tell mee how much doe the vain glorious Gentiles, differ from the vnbeleeuing Iewes. God bee mercifull vnto vs, and spare vs from those plagues, that we haue

most

most iustly deserued, giue vs grace to conuert & turne from the perilous paths of peruerse impietie, that wee may bee saued from vengeance in the day of wrath. But there be diuers lets to withold vs from heartie repentance, the diuill, the world, and the flesh, are our enemies, the loue of concupiscence, the vaine allurements of worldly delectation, and the inordinate hunting after riches. The practise of wickednes, the loathsomnesse of the Gospell of grace, the grosse and carnall fulnesse, of our corrupted humors (that cannot bee purged from the filthines of

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the old Adam, nor yet learne to digeſt the verity, but only by the inuocation of Gods ſacred and holy name, and the diuine working of his ſingular mercy and grace, are moſt grieuous ſtops to kæpe vs from repentance. And as a liuely faith through the fauour of Chriſt, is the ground of contrition, ſo hath it no place in the children of vnbeléef, which harden their hearts in all miſchiefe and wickednesſe, nor can theſe excelling vertues haue their being in our carnall and con-tẽptuous goſpellers, which rather make a ſcorne of Chriſt Jeſus, then honour him in their hearts: for this in-

invincible faith, grounded on the touch-stone of truth, this vnfained repentance, through the which by grace in Christ Jesus, the old man is dead & buried frō sin, and this contrition & hearty sorrow, whereby our consciences are touched, procēdeth towards vs frō the father of light, by whose mercy these his singular graces are pertinent and belonging onely to the children of beleefe, that are truly regenerate, begotten, and borne againe to God the Father, not by water, but the precious death and blood-shedding of the innocent Lambe Christ Jesus. This faith, and this repentance,

tance, was profitable to the Prophet Dauid, when hee felt in himselfe the sorrowes of his heart, and confessed to haue grieuously displeased the maiesty of God, saying: I will acknowledge mine vnrighteousnes against myselfe. But as his submission was found acceptable in the sight of God; so Saul wanting a liuely faith, and being impenitent, what could his contrition auaile or profit him? This faith was so setled in the Apostle Peter, that when hee had denied his Lord & master, Christ Iesus looking backe vpon him, the silly cock became a preacher vnto him, and thereby went

went forth of the doors, and wept bitterly for his trespasse: thus his repentance obtained mercy at the hands of God, and found fauour, because it was grounded on faith. Contrarily, this repentance nothing at all auailed Iudas, and why? because he was faithlesse: thus as Peter, purchased remission by faith & earnest repentance: so Iudas, drowned in infidelitie, Satan possessing him, most desperately hanged himselfe, & brought vtter condemnation vnto his body and soule. and I feare me, in this our last age, wee haue a greater number of desperat Iudasses, then faithfull

full repentant Peters, God turne our hearts, and giue vs his holy spirit, by the power whereof, sinne shall cease in vs, and we shal liue in Christ Iesus.

21. Yet hee that is most wicked, & whose actions are most detested in the sight of God, will not sticke to say, they are followers of Christ, and it may be so, that they both follow, and seeke after him, but how? not with the three wise men, to serue and worship him in spirite and truth: but with bloud-thirstie Herod, to kill and crucifie him afresh in his members. They minde not with Nichodemus, to come to

him

him by night, to learne of him, as his disciples, that which may benefit them to euerlasting life: but they seeke and follow after him, with the subtill Scribes, the proud Pharisies, and the deceitful Sadduces, to intrap him in his talke, & to tempt him with a penny: but they are sent away, not without answere, for Cæsar must haue that which to him belongeth, & God must haue his glory. These vsurpers of Christ his most holy name, these wicked and impudent creatures, come not to the Lambe of God, with the beleeuing Centurion, neither will they repose such trust &

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confidence in Christ, as hee did for the recouery of his daughters health: no, they will not come to him, that like a good and loning Physician, would cure their sick soules, purifie their putrified hearts, and clense them from all the sores of sin, and yet with the Lawyer that came to Christ to know the way to life: they can brag, they haue kept the cõmandements, & al necessary things for their saluation, therefore with the Lawyer they go away ashamed, as loth to sell all that they haue and giue it to the poore, no, they wil not follow Christ in any such order. Iudas was a follower of

of Christ, Iudas gaue Christ a dissembling kisse, & haue not wee many Iudases, but the faith of Zacheus is forgotten of these counterfets, they will not see Christ in spirit and truth, but after their owne affections.

22. But contrariwise, the little fold, the members of the Church militant, the faire daughter of Sion, the perfect spouse of Christ, and the faithfull louers of the Gospel, they seeke for Christ spiritually, and how? by a fruitful faith, and an earnest repentance, and they finde him to the setling of their consciences, the ioy of their troubled hearts, and exceeding comfort of their soules,

they ſée & find him, that both is delighted to dwell with them and in them, and they in him haue their being: ſo that by his ſpecial grace and fauour, they are purified frō all the ſpots of their ſins, and the deformed wrinkles of their wickednesſes: this is the meane of godly Chriſtians, that ſéeke and ſearch for Chriſt by an immoueable faith, & hearty ſorrow for their ſins, and they are certaine to finde him, & why? becauſe he hath promiſed, when two or thrée be gathered together in his name, he will be in the midſt of them: this is the hope of the faithfull, their greateſt ioy, their ſure beliefe, & the only cōfort of their harts.

An exhortation or preseruatiue against the daily committing of sinne.

ALL men being vnder the curse of the Law, and feeling the gnawing worme of their owne conscience, to vex and torment them, they seeke to be rid of this hellish slauerie, they couet to shake off this heauy burthen, and to bee released from the bondage of hel. But how? they trust not to their owne strengths, they put no confidence in man, they build not on their owne deserts, they stand not to reason with the Lord, as though they would iustifie themselues. But feeling their miserie, they flie vnto the Lord by a liuely faith, they are ashamed of themselues, they are heartily sorry for their sinnes, crying: O Father we are not worthy to bee called thy children, we haue rebelled against our mercifull Redeemer, we haue not directed our selues by the heauenly Comforter, by whom wee

are sanctified. This humble submission of theirs, is not only accepted, but the Lord himselfe appeasing his fury, receiues them vnto fauour, & giues vnto them the fat Kid Christ Iesus on whom by faith they feed & haue their fill, to their exceeding ioyes and saluation of their soules. This is the difference betweene the faithfull and the vnbeleeuing. This is an especiall token, how the children of light may at all times be discerned from the children of darknesse. This is an especiall note for vs to consider, in what manner the Church militant may easily bee decyphered, from the Church malignant. For as the members of the true Church of Christ, continually trauell vnder the Crosse, and are at warfare, and their fight is endlesse against sin, death, the flesh, and the powers of hell. So, this malignant Church, this Synagogue of the Diuell, this proud painted strumpet of Babylon, flourisheth in all wickednesse,

louеth

loueth this world, preacheth for promotion, and pampereth it selfe in fleshly lust most shamelesly. Contrary, the militant Church hath learned, of her louing spouse Christ Iesus, to be humble, lowly, meeke, gentle, patient, ready to suffer affliction, willing to continue constant in time of their triall. The children of this Church are not ashamed of the Gospell. The children of this Church, are ready at all times to giue a reckoning of their faith. The children of this Church are ready to suffer imprisonment, reuiling, persecution, & willingly they agree to giue their liues for the testimony of Christ. Contrary, the Church malignant, most arrogantly liſteth it selfe vp against the Lord, against his anointed, they resist the Lords army of his Saints, they as the graceleſſe members of the diuell, seek to destroy the Lords vineyard to batter downe the wals of *Sion*, & to ouerthrow the pillars of the

Lords house: but hee most graciously, being the founder and builder of his Church, vpholdeth the same, mainetaineth his cause against the vngodly, and breaketh the iaw bones of the malicious asunder. Thus dealeth the Lord our God with his people, and yet oftentimes he suffereth the Woolfe, to crush the tender Lambes of his fold, but the bloud of the Martyrs, is the seed of his Church, which bringeth forth such increase, that all the tyrants of the world shall neuer be able to root vp. The same that God spake vnto *Saul*, when he had receiued letters of the high Priests, to persecute the Saints at Damasco, speaketh vnto them that make hauocke of the fold of his inheritance, & sheweth that it shal be as hard for them, as it was for *Saul* to kicke against the prick. For as the pot cannot controle, nor checke the Potter; no more can man that is but a clod of clay, and the handy worke of his Creator,

resist

reſiſt the Lord of hoaſts. Let vs therefore in time of our trial continue conſtant, let vs in time of affliction indeauour to beare the croſſe with patience; for the ſharper that in this life our torments are, the greater ſhall be our glory in time to come, in the kingdome of heauen. The more that we are reuiled, the more better ſhal we be accepted, welcommed, & receiued to his euerlaſting kingdome. Will we be his Diſciples, then learne of him to follow his ſteps, to walke in holines of life, to dedicate our ſelues wholly vnto his ſeruice; and like good ſchollers cõtiuue our ſtudies in his eternal truth, and craue of him (through the aſſiſtance of his holy ſpirit) that we may learne to vnderſtand the bleſſed myſteries contained in his holy Law, and to walk as becõmeth godly & faithful ſons, adopted by grace to life euerlaſting. But the loue of the world ſo ſurmounteth in vs, that the

loue we ought to beare to Christ is forgotten, the desire we haue to sin, & the continuance of our euils, maketh vs disdained of God, & beloued of the diuell. But let the auaricious minded man, forget his filthy auarice, & learne to be contented with a mean: let the proud man giue ouer his strange disguising: let vs not be proud in cõceits, but humble & meek in all our actions. Let the beastly Epicure forget to make his belly his God: let the vsurer that eateth and deuoureth vp yong Gentlemen, and poor Artificers aliue, learne with *Zacheus* to make restitution of their wrong gotten goods: let the whoormonger and adulterer, learne to giue ouer his beastly whoordom: let the drunkard forget his vnreasonable quaffing: let greedy Land-lords endeauour to forbeare the practise of polling poore tenants, and to conclude, let all in generall, come before the Lord our Maker, with humble and contrite hearts: let vs

weepe

weepe and waile for our sins, and then the Lord our God will heale our offences, clense vs from our sins, and wash vs from our wickednesses, in the bloud of the Lambe, yea the Lord our God will become vnto vs, a strong shelter, & a shield against our enemies, hee will fight for vs against all those that maliciously seeke to assaile vs, hee will turn towards vs his gracious countenance, continue our peace, confound the power of our enemies, blesse our Land, spare vs frō those plagues that we haue most righteously deserued, and at last, when it shall please him to call vs to account and reckoning of our bailywickes, wee shall stand before in innocency and holinesse of life, and heare him pronounce to our endlesse comforts this happy sentence, *Come you blessed of my Father, enter into the kingdome prepared for you from the beginning of the world.*

FINIS.

Graces before and after meate.

Grace before meate.

GIue thanks to God
the Lord of might,
As it becommeth
Christians right,
And euer when
thou seest thy meat,
Remember God
before thou eat,
And then God will
remember thee,
And with his food
will nourish thee,
And after this life
ended is,
We shall remaine
with him in blisse.
God saue his vniuersall Church,
Our noble King defend:
Grant that thy people may enioy,
thy peace vnto the end.

Grace after meat.

OF Dives and of Lazarus
the Scripture telleth plaine:
How Dives liued in wealth and ease,
and Lazarus in great paine.
The rich man he was clothed wel,
and fared of the best:
But Lazarus for hunger great,
could haue but little rest.

But full of sores lay crying still,
for some man to relieue him,
With crums that fel frō Diues table,
whereof no man did giue him.
Thus perished poore Lazarus,
and that for lacke of food:
And also the rich glutton dyed,
for all his worldly good.
Therefore all ye that present be,
remember this thing well,
That how this man vnmercifull,
is buried now in hell.
From the which torments great,
the Lord vs all deliuer,
And grant we may be mercifull,
while we liue here together.
Then shall we raigne with Lazarus,
in ioyes that neuer end,
Euen by the blood of Iesus Christ,
our healthy and only frend.

God saue his Church, &c.

Grace before meat.

All that is and shall be
set vpon this boord,
Be the same sanctified,
by the Lords Word.
So be it.

God saue his vniuersall Church, &c.

Grace after meat.

He that is a King,
and Lord ouer all,

Bring

Graces,

Bring vs to the table,
of life eternall.
God saue his vniuersall Church, &c.

Grace before meat,

THankes be giuen vnto our Lord Jesus Christ, both now and alwayes, for these & all other his benefits, so mercifully, louingly, and abundantly powred vpon vs, to be whom ascribed all praise and glory for euermore, Amen.
God saue his vniuersall Church, &c.

Grace after meat,

THe God of all glory and peace, who hath created, redeemed, and plentifully fed vs, bee blessed for euer and euer, Amen.
God saue his vniuersall Church, &c.

FINIS.